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# MEMOIRS

OF

# THE LIFE

OF

# PETER DANIEL HUET,

## BISHOP OF AVRANCHES:

WRITTEN BY HIMSELF;

AND TRANSLATED FROM THE ORIGINAL LATIN, WITH COPIOUS NOTES, BIOGRAPHICAL AND CRITICAL,

BY

JOHN AIKIN, M. D.

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IN TWO VOLUMES.

VOL. I.

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# To WILLIAM ROSCOE, Esq.

DEAR SIR,

*WERE it a matter of consideration with me to whom I could with most propriety address a work proposing to afford a view of an interesting literary period, no name would sooner occur to my mind than that of the biographer of Lorenzo de' Medici and Leo the Tenth:—and were I to take a survey of those remaining friends for whom I feel the warmest affection, and in whose intimacy I should be most inclined to pride myself; the beloved associate of my youth, and the object of my peculiar respect and*

*esteem during a long course of years, would immediately present himself.*

*Under both these titles, then, I request you to accept, with the cordiality with which it is offered, this public testimonial of my unalterable regard; and to believe me, most sincerely, Yours,*

*J. AIKIN.*

*Stoke Newington,*
*Feb.* 18, 1810.

INTRO-

# INTRODUCTION

## *BY THE TRANSLATOR.*

BIOGRAPHICAL narratives of which the same person is both the writer and subject can scarcely fail of affording to the reader something both amusing and instructive. Men know much relative to themselves that is a secret to the rest of the world; and they can take up their own history at an earlier period, and continue it more uninterruptedly, than it is possible for a biographer to do, who has probably engaged in his task only from acquaintance with its subject at a mature age, and who must content himself with vague and defective accounts of all that passed before he was produced on the public stage. As far, therefore, as a complete view of the origin

origin and formation of a human character is an object of curiosity and interest, *self-biographies* are particularly valuable. The political and philosophical life of a Franklin might be composed by a bystander; but who besides himself could have communicated those incidents of his childhood and youth which are so precious to a student of human nature, and perhaps afford more important lessons to the moralist than all that he acted upon the open theatre of the world?

There are, indeed, peculiar sources of deception in this species of biography; but for the most part they are such as cannot escape the notice of one endowed with an ordinary portion of sagacity, or knowledge of mankind. The motive by which a person is induced to acquaint the public with the particulars of his own life will commonly be a desire of appearing to advantage—of bringing to light merits which he thinks not sufficiently divulged, or of removing

moving prejudices against himself which he supposes to prevail. At least, if this be not his primary inducement, it is a bias that cannot fail to exert a constant influence over his pen while relating his own story. Even they who appear the most frank and undisguised have their reserves and glosses; and it is a shrewd remark of Bayle's concerning Cardan, that, freely as he has exposed many of his vices and frailties, a well-informed observer of his character and conduct, who should have written his life, would have made public much to his discredit that he has suppressed. But, in counteraction to the designing spirit by which the self-biographer may be concluded in general to be actuated, there is a kind of blabbing loquacity incident to those who talk much of themselves, that will scarcely permit them to persevere in a consistent policy. Unguarded disclosures will occasionally be made, by means of which disguised facts may be discerned in their

their true colours, and real motives of actions may be detected under the varnish of pretended ones. The experienced reader will readily discover vanity beneath the mask of modesty, and selfishness beneath that of public spirit. From uncalled-for apologies he will be able to infer concealed imputations; and from avowed foibles, unacknowledged vices.

But although from almost every work of this class some addition to the knowledge of human nature may be derived, yet this knowledge is purchased at more than its worth, when time is consumed in perusing the gossiping narratives of persons neither eminent in their several walks in life, nor distinguished by remarkable characters or adventures. Of such performances there is a superabundance; and the encouragement given to them under the name of anecdote is a token of a trifling age. To justify that demand upon the attention of the literary public which is made by the writer

writer of a book concerning himself, there should exist the consciousness of having something to communicate which the ordinary round of life does not furnish. This may consist either in what is external, or what is internal;—in the extraordinary events of which a man has been the subject or witness, or in the extraordinary operations of his own mind. The former more commonly belong to persons conversant with the busy scenes of the world; the latter may distinguish the most recluse, whose lives have been spent in the pursuits of learning and the labours of genius. It may be equally interesting to listen to a Frederic describing his actions, and a Rousseau tracing his thoughts.

The Bishop of Avranches, whose Memoirs are here presented to the English reader, was a person greatly celebrated in his age for profound and extensive erudition, and for the use he made of it as an author of various esteemed works. That he

he ranks among men of the first order of intellect, I by no means intend to assert; but he was one of those who fill a certain space in the literary history of their time, and whose name is too firmly associated with the durable monuments of lettered industry to be in danger of perishing. The incidents of his life were not very different from those common to scholars and ecclesiastics; yet the manner in which he was trained to each of these characters was marked by certain peculiarities which rendered him a distinct individual in those orders of men. Long his own master, and enabled to pursue what studies, and in what mode and company, he chose, he considerably varied his objects and his places of residence. An enquirer from youth on religious topics, and familiarly connected with protestants, as well as with the members of his own communion, he imbibed a degree of learned catholicism which did not entirely quit him even when become-

become a prelate; and which induced him to cultivate a freer and more promiscuous acquaintance among his lettered contemporaries than could have been the lot of one brought up in the trammels of a religious order, or originally destined to an exclusive priesthood. On these various accounts, added to a life protracted to nearly a century, the biography of few men affords so wide a basis for the superstructure of a literary history of the age in which he flourished.

I shall not proceed to anticipate the matter of the ensuing narrative, or to infuse any prepossessions concerning the person who is its subject into the breast of the reader. The Bishop shall be left to tell his own story, in his own manner, with no other interference than that of occasional moral and critical remark. I think, however, that it may be useful to premise a summary view of the state of European literature anteriorly to the commencement

of

of this biographical history, or in the early part of the seventeenth century; in order that the reader may be enabled to form an idea of the kind of education a scholar was likely to receive at the time when Huet entered upon his studies, and of the progress that had already been made in those branches of science and literature which he and his contemporaries were engaged in cultivating.

The brilliant period of letters in Italy, which had restored a kind of classical age in that favoured country, was at an end; but it had produced the effect of diffusing throughout Europe a correct knowledge of the ancient languages, and a taste for pure and elegant composition. Critical learning, in particular, was cultivated with great assiduity and success; and the writings of antiquity were elucidated by all the aids afforded by profound erudition and exercised judgement. Some of the greatest names in the class of critics are to be met with

with among the scholars who flourished about the commencement of the seventeenth century. Joseph Scaliger, Casaubon, Grotius, Meursius, Gruter, Daniel Heinsius, Ritterhuysius, Barthius, Dousa, Gerard-John Vossius, Salmasius, form a group which would confer lustre on any period of philology.

The Italian literati of the preceding age had for the most part avoided theological controversy, to the subjects of which many of them were in their hearts totally indifferent, whilst its technical language was grating to their classical feelings. But the progress of the Reformation rendered it necessary for the partisans of papal Rome to contend *pro aris et focis* against the fierce attacks of its different enemies. The cardinals Baronius and Bellarmine, one as an ecclesiastical historian, the other as a polemic, stood in the first rank of catholic champions, and were supported by Allatius, Du Perron, Spondanus, and many others,

others, to whose zeal the inexhaustible wealth of the Romish see administered substantial aliment. On the other side, Sarpi stood by himself as a dauntless opposer of papal usurpations, while he acquiesced in the general doctrine of the catholic church. Grotius employed the stores of his extensive learning and powerful understanding in commenting upon the Scriptures, without enlisting under the banners of any particular sect, and gave the fairest example of philological theology. The cause of reformed religion was strenuously pleaded by Duplessis Mornai, and Dumoulin, in France, and by others in different protestant countries; while the controversies among the separatists themselves were carried on with no small vigour by Arminius and Gomarus and their respective partisans, as well as by other leaders of subordinate sects. At the same time, the atheistical writings of Vannini, and the deism of lord Herbert of Cherbury and

others,

others, had roused up defenders of religion and revelation upon general grounds; and from all these causes men's minds were at this period earnestly engaged in speculations relative to theology, to which they brought the same resources of learning and argument that have since, though perhaps with improved skill and accuracy, been employed on those topics.

In abstract philosophy various attacks had been made upon the authority of Aristotle, which for so many ages had reigned paramount in the schools. The revival of Platonism had been attempted by some learned men; others had shown an attachment to the system of the Stoics, especially in morals; and some daring geniuses, as Jordano Bruno and Cardan, had proposed new methods of philosophizing, though with little success: but upon the whole it was evident that the human intellect was no longer disposed to submit to the shackles which had been imposed upon

upon it. Bacon had lately published those great works which were destined to effect a mighty change in the pursuit of knowledge in general, but it does not appear that their influence was immediate.

In the meantime, natural philosophy, in its several branches, had been greatly advanced by the labours of some men of superior genius. In astronomy, Tycho Brahe, of whom much is said in these Memoirs, had made many valuable discoveries; and though his scheme of the solar system deviated from the simplicity and truth of that before proposed by Copernicus, but which the world was not as yet prepared to receive, yet it contributed to subvert ancient errors. At length Galileo, one of the few names that make an era in the history of mental acquisitions, diffused a bright and unextinguishable light over physical science; and, being followed by Torricelli and other eminent disciples, introduced that broad day of knowledge

knowledge which has since shone upon the world. The sublime geometry of Kepler, applied to investigate the laws which govern the motions of the heavenly bodies, powerfully aided the progress of astronomy, and afforded firm ground for Descartes, and afterwards for Newton, to stand on. The animal economy had also been much elucidated by the sagacious researches of many eminent anatomists; and that fundamental law, the circulation of the blood, had been demonstrated by Harvey a short time before the birth of our author.

Upon the whole, though the state of human knowledge was, in many particulars, only that of infancy, compared to the maturity it has attained in another century and a half, yet the impulse was given, the mind was put into a right track of pursuit, and industry and genius were no longer in danger of being wasted for want of a direction to proper objects. The art of writing was well understood; and if

learning was still infected with pedantry, and taste had not attained its highest degree of refinement, there were not wanting respectable models in almost every species of composition.

Of the countries to the productions of which a scholar's attention, at the period of Huet's entrance into literary life, would principally be attracted, Italy had ceased to hold the supremacy it once possessed. The learned and candid historian of Italian literature, Tiraboschi, in the preface to his eighth volume, observes, that whereas he had found it necessary to employ three volumes on the literature of the sixteenth century, that of the seventeenth would occupy only one; and he does not deny that this circumstance was in great part owing to the declension of letters in the latter period. Physical science, indeed, had its ardent votaries in Italy, for it possessed Galileo and his followers; but the erudition of the country was chiefly employed in

in supporting the claims of the Roman see; and freedom of discussion was watched with the greatest jealousy. Accordingly, scarcely any Italians appear among Huet's acquaintance or correspondents.

Holland, in consequence of the care taken to fill the chairs in its universities with able professors invited from all parts, and of the advantages of its free press, seems at that time to have been the magazine whence the greatest number of valuable publications issued, and the chief centre of learned communication throughout Europe.

Germany maintained its well-earned reputation for solid erudition, and was abundant in learned men, many of whom, however, were driven to the neighbouring countries, especially to Holland, for want of encouragement at home, and through the widely-extended ravages of the thirty years' war.

England

England had formed a flourishing school of literature of its own; but all its productions in the vernacular tongue were lost to the continent, where its language was as little read as those of Denmark and Sweden may now be; and what it contributed to the general stock by means of Latin currency was of small account. In England, too, at that period, civil commotions either entirely diverted men's minds from learned pursuits, or in great measure limited them to political and thoelogical controversy. Perhaps few British names except those of Bacon, Camden, Buchanan, Selden, and Usher were familiar to the scholars of the rest of Europe in the earlier part of the seventeenth century.

In France itself Huet would find examples of literary eminence in many who had decorated the age of Richelieu, which was introductory to that of Louis XIV. The

university

university of Paris was never without its illustrious members. In some of the other French universities civil law had been elucidated with great learning and ability; and many members of the legal profession had distinguished themselves as writers in various branches. The Latin language had been cultivated with success both in verse and prose; and while Huet was yet a young man, the celebrated "Provincial Letters" had given an example of a pure and elegant French style which has scarcely admitted any subsequent improvement. The masterpieces of Corneille were rendering its theatre the rival of that of ancient Greece; and France was beginning to take that lead in polite literature which she so long retained. Though the capital was undoubtedly the seat of the highest mental cultivation, yet Huet's birth and early instruction in a provincial town were not unfavourable to the formation of his mental character. Caen, the seat of an university,

and

and long one of the head-quarters of Calvinism, had imbibed a learned tincture, and had not lost the regularity of manners which usually accompanies a reforming sect. The Jesuits, who had succeeded to the principal share in the institution of youth, presented, in their college, those incitements and aids to early study which have preeminently distinguished the seminaries of their order. Thus, before he was endangered by the allurements and dissipation of a metropolis, he had acquired such an attachment to learning, and such habits of application, that his character was fixed, and the *ruling passion* was implanted which governed his whole future life.

The literary reputation early obtained by Huet introduced him to a large acquaintance with men of letters, both native and foreign. Among the former were many eminent individuals of the Society of Jesus, which in this century was peculiarly

liarly distinguished in France for the successful culture as well of profound as of elegant literature. Among the foreigners were several celebrated professors in protestant schools and universities, in which every branch of learning was liberally fostered. Few pages occur in his Memoirs which are not decorated with the names of eminent literary characters, pointed out more or less to the reader's attention by anecdotes and observations. All these have by the translator been made the subjects of biographical notes, in which it has been his aim not to enter into minute details of their lives and writings, but to present characteristic sketches, whence just ideas might be formed of their deserts both moral and literary, and of the rank they held among their contemporaries. It is hoped that these additions will render the work of Huet more interesting and instructive; and that they may collectively

afford

afford a tolerably extensive view of the state of letters on the continent of Europe, during a period which must ever stand distinguished among those in which the human mind has made the most sensible progress.

MEMOIRS

# MEMOIRS

OF

# PETER DANIEL HUET.

## BOOK I.

AUGUSTINE, an author of the greatest weight both in doctrine and practice, and of the highest authority in the christian church, when, on the approach of old age, he reviewed the transactions of his past life, if any thing occurred to his mind in which he had merited the praise of piety and virtue, he gratefully referred it to the beneficence of his Creator; and whatever he recollected to have done contrary to the divine law he washed away by a wholesome penitence, and even appeared as his own accuser for it before the world. "Have I not," says he, "O my God! declared to thee, against myself, all my offences? and thou hast done away the wickedness of my heart*." Although so illustrious an example long since invited me to ex-

* Augustini Confess. lib. i. c. 5.

punge the stains of my former life, yet a more urgent cause has given me the final impulse,—a severe and nearly fatal disease, with which I struggled for six whole months, and from which, after an interval of some years, I am still not entirely recovered. By this sharp yet salutary admonition I felt myself summoned by God to scrutinize the ingrained spots of my conscience, and most humbly and submissively lay them before his sight. I therefore thought I should perform an useful task in presenting an account of my past years to Him, the witness and judge of all my delinquencies, and the author of all grace, goodness, and beneficence, if I may hope to have acquired any merit for my actions in his eyes. To this motive was added the almost daily reproach of my friends, who, having heard me relate many anecdotes concerning the most learned men of this age, with whom I lived in close intimacy, urged me to undertake such a work, through the desire of obtaining some certain information respecting them, and the wish that the memory of what they had already heard should not be lost.

Do thou, therefore, O great God, who wishest and commandest thyself to be regarded, as thou really

really art, the parent of all mankind, cherish with thy favour this work undertaken at thy instigation; that in writing and publishing it, my mind may be so disposed, and my affections so directed, as to augment the love of thee in the hearts of my readers; when they shall behold me deprived of both parents almost in my infancy, and scorned and rejected by all my kindred and relations, yet upheld by thy paternal kindness, and through the chances and dangers of a long life, to extreme old age, guided and protected by thy merciful right hand!

A few years after the decline of the Calvinist faction in France through the loss of Rochelle *, I was born at Caen, of noble parents. My father, Daniel Huet, then advanced in years, had formerly been of that party: my mother, Isabella Pillon de Bertoville, of Rouen, a woman of excellent endowments, was in the prime of life. She had before borne two daughters, Maria and Susanna, and a son named Francis; two more daughters were born after me, one of whom, as well as Francis, died soon after birth. I regard an especial favour of God that he was

* This was in 1626, under the direction of cardinal Richelieu. The year of Huet's birth was 1630.

was pleased to make me the son of catholic parents. For although my father was born and bred in the midst of the errors of Calvinism, yet, through the influence of divine grace, and the exhortations both in person and by letter (many of which are in my possession) of John Gontier, a pious and learned man of the order of Jesuits, he submitted to the authority of the church, and renounced the fatal doctrines which he had imbibed. Nor was he cold in the cause of the religion to which he was a convert; for he had diligently studied the controversies relative to the defence of the catholic faith, and greatly interested himself in them for the purpose of extending the boundaries of the catholic church. And when his mother, from whom he had derived his erroneous opinions, was attacked by a severe disease that brought her life into imminent danger, the prayers of this excellent person for his parent's salvation, and his urgent exhortations, were so efficacious as to bring her to a sense of the truth; and renouncing the doctrines of her nefarious sect with her dying voice, she calmly slept in Christ. When this event was made known to Gontier, overjoyed that the person whom he had

had converted to the true religion was able to confer the same benefit on others, he thought it proper that the transaction should be made public and handed down to posterity. By his own efforts and those of his friends the conversion was celebrated in a collection of Greek, Latin and French verses, to which was subjoined an elegant eulogy of the life and virtues of this respectable woman. These, as a perpetual memorial, my father caused to be engraved on a marble tablet placed over her tomb in the church of St. John at Caen. In the same temple he afterwards built a chapel for himself and his posterity, fenced in with an elegant screen, provided with a splendid service of sacred vestments, and endowed with an annual stipend, in which he directed his own body and that of his wife to be deposited after their decease. He likewise was induced by his piety and fondness for divine worship, to add to the simple and customary chants of the church, musical accompaniments and symphonies with instruments; and he gave to the church and consecrated to pious uses the musical instruments which he had purchased for his own amusement, music being an art of which

which he was a great lover and a skilful practitioner. He was also an elegant dancer, and was considered as so well versed in this art, that once when a splendid ballet was in preparation at Caen, and he was confined to his bed with a slight illness, the dancers came to him, and constituted him the spectator and sole judge of their intended exhibition. He had likewise exercised himself in poetry, and found Apollo not unpropitious, both in his juvenile prolusions, and his more serious compositions for the theatre. Nor, if the courteous reader will excuse a son perhaps too fondly dwelling upon the actions of his father, shall I omit to commemorate another office of christian piety performed by him towards the father Carmelites of the house of Caen. When the whole cloister of their ruinous monastery had fallen to the ground through age, and the occupiers, obliged to poverty by their vow, were without funds for the repair, my father lent his timely aid, and took upon himself the care of the whole business, and in great part that of defraying the expense. Nor was this religious order unmindful of the benefit; for they expressed their gratitude by engraving

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the arms of our family in different parts of the wall of the cloister. These and various other examples of deserving well of the church, might have been suggested to me by my pious parent, had not the allurements of the world drawn my attention to other objects.

I was held at the sacred font by a person of opulence and one of the first consequence in Caen. On the next new-year's day he made me a splendid present—a silken bonnet decorated with heron's plumes fastened by a circlet of gold studded with diamonds. To this he added a belt embroidered with gold, from which depended a little sword accommodated to my stature; and a gold chain, so weighty, that when, at a more advanced age, I walked adorned with it, and swathed in its many coils, I was almost oppressed under the load. My excellent father did not long survive the birth of his children. He was attacked with a dropsy, under which, after trying in vain various remedies, and especially the acid waters of Pouhon, he quietly sunk. The guardianship of our persons and properties upon this event was committed to my mother, who, during three years, administered her charge with

with great prudence. She often took me to the country-house of her sister, my aunt Catharine Pillon; near to which dwelt a poor woman who became very fond of me, and often invited me into her cottage by caresses and little presents. Once, on running to her house, I found her lying upon the ground by the fire, with her head wrapt up, so that I could scarcely reach her mouth to kiss her. She gently repelled my advances, and turning from me, desired me immediately to leave her; and not without good reason, for she was labouring under the plague, which carried her off the following night. I escaped the infection, and should be highly ungrateful were I to ascribe this signal preservation to any cause but the immediate protection of God, which I have never ceased to experience from my tender years.

I had now passed my fifth year, and seemed capable of imbibing something of that first literature, which is, as it were, the infancy of grammar, and is termed by Varro "literatio." At this time we had for a neighbour *Alain Augée*, a person in holy orders, distinguished for piety and abilities, not void of classical learning

learning and a talent for poetry, and particularly versed in controversial divinity, as he proved by his publications. As my mother had destined him for my domestic tutor, she committed to him the care of teaching me the elements of letters. I had already made some progress, when our hopes were interrupted by the premature death of my most affectionate mother, who had not reached her fortieth year. This misfortune threw our domestic affairs into such confusion, that there appeared a danger of our being stript of the whole of the family property. But the almighty father and guardian of orphans lent us his timely aid, and raised us from our fallen and deserted state; so that I can truly say of myself with the Psalmist, "My father and mother have forsaken me, but the Lord has taken me up." Our whole kindred was reduced to few persons, and these were chiefly solicitous to avoid the trouble of a long guardianship. My paternal aunt was then married to Gilles Macé, who was therefore the presumptive heir of our property in the event of the death of myself and my sisters. "But," says Justinian, "the agnates whom the law calls to the inheritance, it

it also appoints to be guardians; because, where is the emolument of succession, there ought also to be the burden of wardship." This Macé was in great fame for his mathematical knowledge, and especially for his skill in astronomy, which he displayed in a learned work on the motion of the comet of the year 1618, surveyed by him with the help of accurate instruments made for the purpose, which, with all his mathematical apparatus, came to me by favour of his son Daniel Macé. I shall not however conceal that Gilles appeared too much addicted to the vanity, or rather the fatuity, of casting nativities. Unmindful of our relationship, and regardless of his duty, thinking all the time lost which was withdrawn from his beloved studies, and dreading the burden of a guardianship which would involve him in other cares, he determined, if possible, to free himself from his office. He therefore repaired to his friends at Paris, where, while he was attempting by their influence to bring his purpose to effect, he fell a victim to disease before he had attained to old age. (1)*

Whilst the nomination of a guardian in place

* The figures refer to the notes at the end of each book.

of

of my mother was in agitation, I was taken to the house of Macé, and the care of educating me was committed to my aunt. Near the house was the monastery of the fathers named Porte-Croix or Crucigers, to one of whom I was sent with other boys of family to be instructed in juvenile learning. But although he was of a mild disposition, and used no severity in teaching, yet I well remember that, having hitherto been brought up in a tender mother's embraces, I shuddered at the aspect and voice of a stranger, and when several years older, could not help trembling all over at the sound of the bell by which we were called to school.

In the meantime all our surviving relatives, who were in the degree of legal proximity to our family, assembled at Caen in order to consult about our education, and especially to choose a new guardian. To this office a kinsman was appointed, who resided in the district of Pontaudomere, two days' journey from Caen; a worthy man, and acquainted with business, but whose nomination was a great detriment to our property, on account of the expenses incurred by his frequent journeys, and

and long absences from his own concerns while detained at Caen. An untimely death, however, did not permit him long to execute this office; and Daniel Macé, the son of Gilles, was appointed in his stead. All our relations concurred in the plan of sending my sisters to Rouen to be educated in a nunnery of Dominicans, among whom two of our maiden aunts of distinguished piety had formerly taken the veil. Another aunt, that Catharine Pillon already mentioned, was lately dead. She had been settled in marriage at Caen, and had for some time been a widow; with five sons who were now growing up, and all older than I. To these I was joined as a fellow-boarder and scholar. Some of them were attending the public schools; others, nearer to my age, were taught at home by a worthy priest, well fitted to train young persons in the principles of christianity, and to form their morals, but altogether illiterate. For their parts, so averse were they to literary studies, that whenever the days and hours arrived of their attending school, they seemed as if condemned to grind in a mill. Six whole years did I pass in this society, chained down to the rudiments of language.

Being

Being then grown bigger, though still quite a boy, I was sent to the College of Mont Royal in Caen, and was put under the care of the father Jesuits, the rectors of that college, by whom I was five years instructed in polite literature, and three in philosophy. And had not my preceptors, pleased perhaps with my disposition to learning, stimulated me by their admonitions and exhortations, whatever there was good in me might have been extinguished by the perversity of domestic example. For when my love for letters had excited the envy of my companions, they did every thing in their power to interrupt me in my studies: my books were stolen, my papers torn, or wetted or greased so as not to bear ink, and my chamber door was barred, that whilst they were at play I might not be lurking in my room with a book, as I was frequently detected in doing. When we were in the country during the autumnal vacation, it was held as a crime to take a book, and they compelled me to pass whole days in playing, hunting, or walking. In order to indulge my own taste, it was my custom to rise with the sun while they were buried in sleep, and either hide myself in the wood,

or seek some thick shade which might conceal me from their sight whilst I was reading and studying in quiet. It was their practice, however, to hunt for me among the bushes, and by throwing stones or wet clods, or squirting water through the branches, to drive me out from my hiding-place. But the more my efforts were impeded by the malignity of my fellow-scholars, the more they were urged on by that innate and boundless thirst for learning, which from my birth had so wholly taken possession of my soul, that readily conceding to others the glory of letters, if I might claim a superiority in warm and constant attachment to them, I feel that I have a right openly to challenge that degree of merit. And among the benefits which God has with so liberal a hand conferred upon me, I ought to regard this as one of the principal; since by the incessant labours and nobler aims of study, I was without difficulty diverted from those intemperate pursuits and juvenile excesses, to which a natural vivacity of disposition, and the ardour of a temper not easily submitting to controul, afterwards too frequently exposed me. From this unabating love of letters, and perpetual

perpetual occupation in my studies, besides innumerable other advantages, I have derived this benefit, which alone I regard as of the highest value, that I have never felt that satiety of life, that weariness with all its objects, of which other persons are so often heard to complain; and that the loss of time has of all losses ever appeared to me the greatest, which I have attempted to repair by incessant diligence and exertion.

I recollect that while I was a mere child, as yet untaught my letters, when I heard any one read stories in a book, I felt a vast desire of acquiring this faculty, thinking that I should be perfectly happy if I were able to amuse myself in the same manner by my own powers, and without foreign aid. Afterwards, when I was able to read, but not to write, if I saw any one opening and reading a letter, I thought of the great pleasure I should enjoy if I could in like manner converse with an absent friend. By such desires my appetite for study was sharpened, so that I used to devise arguments for obliging me to enter upon new objects of instruction. This disposition did not escape my preceptors, who encouraged my puerile ardour

ardour during the five years' course through the lower schools, either by little presents, or by prizes to be contended for. One of them contracted so tender an affection for me, that when I had accidentally received at play a severe wound of the head from a stone, he was so much alarmed at the news of my danger, as to be immediately attacked with an illness that brought his life into great hazard. With such encouragements I might easily disregard the envy and malice of my associates. This noble college of Caen, the theatre of my juvenile exercises, has therefore always been dear to me; and whenever I have had an opportunity of revisiting it, I have received great delight from the view, which seemed to make me young again, and recalled the memory of my past years.

What Augustine (*Confess.* lib. 1. c. 13.) has recorded of himself relative to his aversion to Greek literature in his early studies, occurred also to me; but becoming at length sensible of the utility of that language, I employed all my industry in repairing my deficiency. My great passion, however, at this time was for poetry, which agitated my mind like inspiration;

tion; and the highest literary attainment appeared to me to be the faculty of pouring out verse at pleasure upon every topic, with less regard to elegance and correctness than to facility and copiousness. And as I found all classical poetry interspersed and seasoned with the fables of antiquity, I set myself the task of learning them thoroughly; nor could any one of my companions be readily found who was better furnished with this kind of knowledge. Perhaps this happy disposition for poetry might have produced good fruits, had it not been depraved by the management of an injudicious preceptor under whose care I was then placed. Making me lay aside Virgil, Ovid, Horace, and the other best guides to Parnassus, to the imitation of whom I ought then especially to have been stimulated, he put into my hands certain light and ignoble poets of modern times, Italians and Belgians; ingenious, indeed, and witty, but who sought commendation from points and unexpected turns of sentiment, in compliance with that false taste, which by degenerating from the majestic simplicity and chastity of ancient poetry, had extinguished the genuine grace

and dignity of verse. My juvenile fancy, caught by these brilliancies, as with a new plaything, was easily perverted from the right way, and did not recognize its error till taught by maturer age to distinguish these sophisticated and meretricious charms from natural beauty. (2)

At eight years of age I received the sacrament of confirmation from John Peter Camus, bishop of Bellei, venerable for the sanctity of his life, his genius, eloquence, and the number of his writings, whom, a long time afterwards, I succeeded in the abbacy of Aulnay. (3) In the course of my ninth year I was attacked with the puerile diseases termed small-pox and measles. I call them puerile, though experience, especially of these late years, has proved them to belong to every age*.

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When I first began to study at the college of Caen, I had for a fellow-scholar Bernardine Gigault de Bellefonds, who was afterwards a marshal of France. His domestic

* Here follow in the original three or four pages, respecting the Latin names and antiquity of these diseases: which, as being wholly digressive, and superficial, it has not been thought necessary to translate.

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tutor at that time was Brebeuf, a poet of an elevated genius, who subsequently acquired a great name by his vernacular translation of Lucan; and though I was yet a boy, in consequence of my passion for poetry I could readily perceive that his mind was by no means of an ordinary rank. (4) I therefore frequently questioned him respecting the excellence of the ancient poets, and endeavoured to discover his opinions, that I might form my own upon them. I could not, however, acquiesce in the contempt he expressed for Virgil, and the preference he gave to Lucan above him and all the other poets of antiquity. We have since seen Peter Corneille, the first of French dramatic writers, under the influence of the same delirium; as we learn that Francis Malherbe, second to none of our countrymen in lyric poetry, was infatuated with the noise and rattle of Statius;—so true it is, as I have elsewhere often experienced, that there are fewer sound judges of poetry than estimable composers in it. (5)

About the same time I had the fortune to see another man distinguished by the amenity of his genius, and the charms of his poetry: this was John Francis Sarasin, who came to

attend the funeral of his father, one of the company of treasurers of France at Caen. I looked up to him with eager eyes, as one who was rising to distinguished celebrity. (6)

My sisters Maria and Susanna, being now marriageable, were taken from the society of their Dominican aunts, and restored to their aunt at Caen. A few years afterwards they were very respectably matched, and Maria became the mother of several children, from whom proceeded a numerous progeny: Susanna had only one son, who died young.

Having at length completed my course of *belles lettres*, and appearing fit to commence that of philosophy, though as yet not past my thirteenth year, I was freed from the mischievous society of my cousins, and to my great advantage removed to the board and tuition of Antony Hallé, regius professor, a man of profound learning, and of great fame for the poetical talent which he displayed in some productions published towards the close of his life. He was likewise distinguished for his accurate knowledge of geography, on which he more than once lectured publicly in the university of Caen. With this science I was entirely

tirely unacquainted, not having as yet been taught its first elements; but Hallé would not suffer one whom he saw ardently desirous of acquiring other branches of knowledge to remain shamefully ignorant of this, and undertook both by public and private instruction to initiate me in it. By means, therefore, of his daily and domestic conferences, I not only received a valuable accession of learning, but was freed from many errors imbibed in my childhood. To this favour he added a singular kindness, or rather parental love towards me, which he retained to the latest hour of his existence. For while he was just breathing his last, calling to him William Pyron a learned man by whom Claudian has been illustrated with an excellent commentary, he said, "No one, my friend, is so well acquainted as yourself with the affection I have ever borne during life to Huet: I desire therefore you will signify to him that even in death I was mindful of our ancient friendship, and that I earnestly requested of him that he too would persist, as he has hitherto done, in cherishing and holding it sacred." With these words he quietly expired. I have obeyed his injunction, and shall

shall certainly continue so to do as long as life remains.

At the time that I was placed under the care of Hallé, he was rector of the Sylvan college (*Du Bois*) in the university of Caen; in which rhetoric was then taught to a great conflux of auditors by Antony Gosselin, from Amiens, regius professor of eloquence, and pastor of the parish of the blessed Virgin at Caen. This person was well acquainted with Greek and Roman literature, and had been long and deeply engaged in the investigation of Roman antiquities, within the limits of which it would have been for his reputation if he had confined himself. For when he extended his research to the relics of Gallic antiquity, and wrote a book upon that topic, though to some ignorant judges he appeared to have fulfilled his object, he afforded scope for censure to the learned, and especially to that adept in rare and recondite literature, Bochart; who, in a letter full of erudition addressed to Moisant de Brieux, marked him with an indelible brand. (7)

At that period I entered upon the study of philosophy under the direction of Peter Mambrun,

brun, of the society of Jesus, who, after having taught rhetoric with great applause during four years at Paris, came to occupy the philosophical chair at Caen, thus calmly reposing himself in the bosom of the noblest study. (8) On becoming his disciple I acquired his notice and affection, and he resolved to bestow peculiar pains in forming me. In consequence, he called me to him during the vacation of the schools, and privately acquainted me that he intended to treat me as Plato formerly did his disciples, whom, by a law openly promulgated, and fixed upon the school doors, he excluded from his auditory, unless they had previously imbibed a tincture of geometry.

When, under the eye of Mambrun, I had gone through the six first propositions of the first book of Euclid, I was obliged to leave him and go into the country. But even this slight taste of geometry had inspired me with such a longing after the acquisition of so admirable a science, that I spent days and nights in studying it, and almost looked with contempt upon the pursuits which hitherto had given me so much pleasure. Nor did I, indeed, pay so much attention to philosophy as its dignity and

and importance demanded, whilst every thing appeared inconsiderable to me in comparison with geometry. Mambrun, the author of the mischief, vehemently disapproved this prejudice, which he endeavoured to obviate by frequent admonitions, telling me that I acted preposterously in despising philosophy in comparison with geometry, since the latter was to be studied only for the sake of the former. But his representations effected nothing more than to make me dissemble my passion to him, and allot somewhat more time to philosophy, my course of which I completed in the customary two years.

About that time there arrived at Caen a company of Dominicans devoted to a more austere rule, for the purpose of restoring to its pristine strictness the relaxed discipline of the order in that town. With the spirit of piety displayed in this new form, I was so much captivated, that I became extremely desirous of being admitted into the society, and made an earnest request for that purpose to the superior, a man of primitive sanctity of manners. He did not discourage the design; but the whole city was very indignant,

dignant, suspecting that I had been fraudulently enticed by these friars; and some persons waiting on the superior, made use of serious menaces should they persist in inveigling an incautious youth by their artifices,—for this, though erroneously, they supposed to have been the case. My own relations, affectionately, yet pertinaciously, detained me a sort of prisoner in their houses; and thus was obviated a design undertaken, as I supposed, on the divine suggestion. And although it appeared to many to have been a movement of juvenile levity, and even to myself, after I had been persuaded by the unanimous solicitations of my friends to lay it aside, yet I might recognize in it the voice of the Almighty, graciously calling me to himself from the vanities and pollutions of the world. For even from early childhood I was conscious of no obscure wishes to enter into the service of Christ; and I frequently felt the sparks of this pious desire bursting forth in my soul, which were repressed by a vivacious disposition, obnoxious to the light inclinations and futile blandishments of the world; until at length conquering Grace threw the rein over my reluctant spirit,

spirit, and entirely subjected it to its own dominion. (9)

I was then admitted to the pious fraternity instituted in the Jesuits' collége of Caen for celebrating the praises of the blessed Virgin Mary; as it was in the other houses of that society. For, as Mambrun was its president, I thought it right to follow the same guide in the paths of heaven, who had led me through the course of my studies.

Being now become through advancing years more wary, and a more capable estimator of things, although I by no means repented the labour I had bestowed on geometry, yet I was rendered sensible of the injury I had sustained by the neglect of philosophy, concerning which it was said by the ancients, that no gift more excellent had been, nor would be, conferred by the Gods upon mankind. Revolving this sentence in my mind frequently, and not without compunction, I thought the best way of repairing the loss would be to return to the goal, and again run through the philosophical career. For I considered that I had not yet passed my sixteenth year; whereas the greater part of the ancient philosophers, whose fame

survives

survives to the present day, engaged in the science late in life, and almost in old age. I was further swayed by the authority of Mambrun, whose affection for me daily increased. When I disclosed to him my purpose of renewing my philosophical studies, he tenderly embraced me, and assured me that he not only approved of it, but had intended to recommend the same thing to me; "but," he added, "on the condition that you remove from your sight all books relating to mathematics." Although this seemed to me a hard stipulation, yet I acquiesced in it, and for a time laid aside all my geometrical and astronomical[c] apparatus. I then began diligently to apply to philosophy; nor did I derive a small advantage from my former studies, however slight, especially from the admirable method of investigation practised by geometricians. But while I was eagerly following this track, Mambrun himself, who had again brought me to it, induced me to forsake it and resume my mathematical studies. He represented to me that it was just I should reap some fruit from the great labour I had bestowed on these pursuits; and that he thought it would be proper

per to propose some splendid disputation in which I might publicly respond on all the parts of this noble science;—that he had satisfied himself with respect to my ability, and did not doubt that I should acquit myself with credit. I acceded to the opinion of one whom I thought better acquainted with me than I was with myself. The disputation was held before a great circle of the inhabitants of Caen, who were extraordinarily pleased with the novelty of an exhibition, nothing similar to which had yet been known in a place to which, however, learning was not a stranger.

In the vast field of mathematics which I had opened to myself, Mambrun procured me a moderator and guide in Erad Bile, a Lorrainer of his own society, who was then professor of moral theology at Caen. This person possessed consummate knowledge in the abstruse sciences, which was concealed under a veil of singular modesty. He diligently exercised me in this course of study; and the excellent instructions of such a master would have enabled me to make great progress, had not his pious ardour for the conversion of the American tribes, led him to embark

bark on a mission, in which he perished by shipwreck. (10)

George Fournier of the same order, who manifested his skill in these sciences by an excellent work on hydrography in the vernacular tongue, and by other writings, was also with us at that time, and I derived much advantage from his acquaintance. (11) Nor was I less profited by the society of Peter Gautruche, the companion of Fournier, a man of extensive erudition, who enriched the republic of letters with various works, especially relative to polite literature. (12)

At this period Descartes published the principles of his sect; and as, during the three preceding years, I had given my attention to philosophy, and was abundantly furnished with the dogmas and precepts of this science, I felt an ardent desire to become acquainted with the opinions of this writer. I could not rest till I had procured and thoroughly perused his book; and I cannot easily express the admiration which this new mode of philosophizing excited in my young mind, when, from the simplest and plainest principles, I saw so many dazzling wonders brought forth, and the

the whole fabric of the world and the nature of things, as it were, spontaneously springing to existence. In fact, I was for many years closely engaged in the study of Cartesianism, especially when I beheld so many grave and learned men in Holland and Germany attached to it as by a kind of fascination; and I long wandered in the mazes of this reasoning delirium, till mature years, and a full examination of the system from its foundations, compelled me to renounce it, as I obtained demonstrative proof that it was a baseless structure, and tottered from the very ground. (13)

Mambrun, having at length completed his philosophical course of lectures at Caen, went to repeat the same at Paris for four years more; and was then sent to la Fleche, where he passed the remainder of his life, about nine years, in teaching theology, though worthy of a more illustrious auditory. He amused his leisure hours with poetical exercises, and published some excellent productions in this walk, which will never cease to be esteemed by the genuine votaries of the Muses. Our friendship was not in the least diminished by distance and absence, which we alleviated by a fre-

a frequent epistolary correspondence. I could not forbear, however, to pay him occasional visits at la Fleche, as if I had foreseen that it would not be long before a premature death would snatch him from me. But the memory of our delightful intercourse has ever remained fresh in my mind, and shall continue so while I live; and I concur with the poet in wishing that the earth may lie light upon those,

> Qui præceptorem sancti voluere parentis
> Esse loco; *Juvenal.*

and who regard a preceptor as "a real parent, not, indeed, of the body, but of the mind."—*Quintil.*

I was now, according to the usual custom, called to the study of law, and I found that part of Roman wisdom which relates to the decisions of the learned, and the sanctions of laws, highly agreeable to me. But on the other hand I was invited to resume the pursuits of general literature and antiquities, by the Sacred Geography of Samuel Bochart, which then began to be published at Caen. (14) By this rich store of Hebrew and Greek literature, I was not only rendered sensible of my

own

own poverty, but was made ashamed of it; so that I adopted the resolution to abstain from all other studies until I might be reckoned not altogether uninformed in these. I recollected to have read in the celebrated epistle of Joseph Scaliger to Dousa (15) that being entirely ignorant of these languages at the age of nineteen, he learned them under no other master than himself. I certainly might say the same with respect to myself, having formed the grammar of the Hebrew tongue from the analogy I discovered in the Mosaic books, and afterwards applied it to the conjugation of the verbs and extraction of their roots. And when, relying upon Scaliger's veracity, I hoped to conquer the Greek language at the first onset, and to learn all Homer in one-and-twenty days, and devour all the other Greek poets in four months, I found by my own experience that this was one of the vain boasts, of which many are scattered throughout the works of this highly learned and ingenious man, but who was too much addicted to self-praise. My plan was to begin with Homer, and then to apply diligently to the perusal of the other Greek poets, with the aid of

of the ancient scholia, which are authentic sources of all fabulous history; after which I undertook the historians, among whom, finding Thucydides somewhat crabbed, I laid him aside for a time, till I should be able, with the assistance and advice of Petau, to overcome his difficulties.

After I conceived myself to have acquired a competent knowledge of the Greek language, I determined to make trial of my proficiency, by translating from the Greek into Latin some author of whom I was not possessed of any version. The pastoral tale of Longus was of this kind, which I rendered into Latin, little suspecting how much the impurity and licentiousness of that author, whom I had never before read, might contaminate the morals of youth. Of this Bochart was equally ignorant, whom I consulted about my design, which he did not disapprove.

I was not, however, so much absorbed by my love of Greek literature as to neglect the Hebrew, to which I devoted some stated hours every day. At length I grew dissatisfied with this slack mode of proceeding in a study so important as that of the Holy Scriptures; and

some years afterwards (in 1681) repeated it with greater exertion. And from that period, during thirty years, no day has passed in which I have not spent two or three hours in this study, either perusing the sacred volumes, or turning over the writings of the Rabbins, diverted by no obstacles either of travelling or business; so that I have at this time read through, from the beginning to the end, all the Hebrew books of the divine law, four-and-twenty times.

Since I have begun to give an account of my studies, I shall here add, that I have reason to be highly grateful to God for his singular favour, in framing me so, that not only during the vigorous period of youth, but down to my present state of senile debility, no protraction of study by day or night, no want of exercise in a sedentary life, has ever given me a sense of fatigue or languor; but I have always, after six or seven hours without intermission spent over my books, arisen from them fresh and cheerful, sometimes even in high spirits, singing to myself and the Muses, in contrast to so many others, who leave study sunk and exhausted. I cannot therefore concur with the medical

medical tribe in their general maxims, that the corporeal powers are debilitated by rest and invigorated by motion. How many literary men have we known who have reached extreme old age with a sound constitution? When I was a young man I frequently visited the most learned James Sirmond, who had then arrived nearly at a century, with a cumbrous indeed, and inactive, but healthy body; and I usually found him sitting among his books, rarely going out of doors, and taking no other relaxation than that arising from conversation with such of his friends as came to him, if it can be termed relaxation to hold discourse upon serious and literary topics. (16) How many decrepit, yet sound, old men do we see attached to the courts of law, or passing their days in the uniform tenor and pious tranquillity of a cloister? how many sedentary artisans? on the other hand, how many field-labourers, huntsmen, travellers, grooms, fencing- and dancing-masters, and others, whose whole occupation consists in motion, do we behold broken down before their time by perpetual toil and exercise, and dragging on to age a weak and powerless frame? (17)

Meanwhile my attention was engaged by that "Sacred Geography" of Bochart, which had for some time been passing through the press; and while I compared this inexhaustible store of sacred and profane erudition with my scanty and inconsiderable stock, it was a real αλγηδον ομματων, (pain to the eyes) and made me much dissatisfied with my penury. I then thought if I were to wait upon the author, and contract an intimacy with him, I might derive some fruit from his abundance, and obtain assistance from his advice or communications. Nor was I deceived in my hopes: he received me with liberality and kindness, and a friendship was speedily commenced between us. But as at that time the controversies concerning Christian doctrine between the Catholics and Calvinists, of the latter of whom Bochart was a minister, were carried on with peculiar warmth; lest those of my persuasion should entertain suspicions of the soundness of my faith, it was agreed between us that I should pay my visits with caution, and for the most part by night, and without witnesses. (18) Although I can positively assert, that during a familiarity of so many years, not only no disputation,

putation, but even no conference, concerning controverted points of doctrine ever took place between us, as we both studiously avoided it. Once only, when in Germany we were surveying the pictures hung up in the Lutheran churches, we touched upon the question of the worship of images, but slightly, amicably, and without any contention. Nor did he ever make any objection to my observations on Origen when I sent them for his examination, though there are many chapters in them connected with those controversies. It was not till long after, that our minds being exasperated by causes hereafter to be related, we disputed concerning Origen's opinion on the Eucharist and the invocation of angels, and, indeed, keenly and in earnest. But as this controversy is before the public, I shall here say nothing more of it.

When Bochart saw me at a very early age ardent in the study of Greek literature, and frequently questioning him respecting the ancient Greek writers, or communicating to him my observations upon them, he spurred the willing steed, and strongly exhorted me to undertake the history of Grecian learning, and

and form a series of the authors in this language; that what Gerard Vossius had laudably performed with respect to the historians, might be effected by me with respect to the other Greek writers: a vast work, of great time and labour, but useful and almost necessary; which, however, I had rather see in the hands of another than in my own.

I thus resigned myself to an entire intimacy with Bochart, and the whole train of my studies depended upon his advice; and as he had received an invitation from Christina, queen of Sweden, I resolved upon being the companion of his journey. But before I enter upon the narrative of this expedition, it is proper that I should commemorate some excellent persons, joined with me in friendship, and especially those who by their learning and merits enhanced the literary glory of Caen. Among these was Stephen Cahaignes, a relation of the other Cahaignes, who not inelegantly composed the eulogies of the illustrious natives of Caen. Among the letters of Joseph Scaliger, I would particularly recommend to notice that which he wrote to this James Cahaignes, a physician of Caen, after he had received

received from him a very polite letter, together with a curiously embroidered purse, for which kind of work Caen was formerly much celebrated. This little present James Cahaignes sent to Scaliger, by the hand of Stephen, when he went to Holland for the purpose of prosecuting his studies. On his return to Caen, he also was incorporated into the college of physicians, and became my friend and medical adviser. I frequently heard him relate from memory entertaining anecdotes respecting Scaliger. He said, that as soon as the purse above mentioned was brought to him, and exposed on the table to the view of the by-standers, the consort of the prince of Orange came to pay a visit to Scaliger, who presented her with the purse. As Cahaignes possessed some skill in painting, he requested permission of Scaliger to take his portrait in colours: this he readily granted, and I have seen the picture he made, which is not unlike the common ones of that learned man. In the following year, when Scaliger died, Cahaignes was applied to, to assist in the funeral solemnity. For when the office of bearing the pall was to be committed to four persons of family, two noble

noble Frenchmen were joined to two noble Dutchmen for that purpose, because Scaliger was French by birth and Dutch by residence. Cahaignes also purchased some books at the Scaligerian auction, marked in various places with marginal notes in Scaliger's own hand, of which he granted me the use, and they were afterwards presented to me by his worthy son. (19)

My literary wealth was likewise augmented by some epistles written in French by Scaliger at different times to James Dalechamp of Caen, when the latter practised medicine at Lyons. (20) At his death his relations were heirs to his property, and whatever remained of it was brought to Caen. Through their kindness these letters of Scaliger came into my possession; together with some of Cujas (21) written in Latin and Greek with great elegance, and, what may seem more extraordinary, with great facility, as by one in a careless mood, and engaged in other things. I likewise received some valuable books, bearing manifest tokens of the hand and learning of Scaliger, from the liberality of Stephen le Moine, which he had purchased at the auction

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of Heinsius's library. Among these was the first edition of his work, "De Emendatione Temporum," containing an infinite number of corrections, notes, and additions, afterwards engrafted into the posterior editions.

About this time there flourished at Caen two eminent Grecians, Louis Touroude, of Rouen, and James le Paulmier de Grentemesnil de Vandeuvre. The latter had a happy talent for Greek verse, to which he gave the taste and flavour of antiquity, and animated with the fire of youth even at an advanced age. Of this kind is a piece "On Fowling for Woodcocks," which he addressed to Bochart on sending him a brace of those birds; and another in which he celebrated the birthday of the Dauphin. He also composed readily in Greek prose. I recollect that at Vandeuvre, whither I had gone to visit him, he read me a pleasant narrative in Greek, interspersed with Attic salt, and not devoid of the elegance of ancient Greece, in which, now an old man, he commemorated his juvenile amours. At this time he was employed on his great work "Græciæ Veteris Descriptio," to which his studies were chiefly confined. But

But as it ran out to length, and he was advancing in years, I strongly advised him to lay aside a work which he was never likely to complete, and give to the world his numerous learned and acute observations on authors in both the ancient languages, whereby he would confer a great benefit on students, who were much interested in the preservation of the marginal emendations and explanations of obscure passages with which his books were filled. This advice, which he at first neglected, he afterwards in part adopted. I cannot here refrain from relating an unheard-of and almost incredible exploit of this person, who, when nearly in a state of decrepitude, passing his time chiefly in the country with the rustic noblesse, once thought himself insulted by a rude and petulant young man, and challenged him to single combat; the result of which was, that by his courage and dexterity he compelled his antagonist to beg his life and deliver up his sword. There was at that time at Vandeuvre another James Paulmier, the son of the former James's brother. He was a youth of an elegant turn of mind, and possessed of a talent for extempore verse, which was so natural

natural to him that his sportive effusions were scarcely equalled by the elaborate efforts of other poets. (22)

At this very time, Touroude, whom I have mentioned, seeing that scarcely any hope remained of the completion of Paulmier's vast and arduous work, himself undertook the description of ancient Greece. And conceiving that he should not be able to acquire an accurate knowledge of objects from the mere perusal of ancient monuments, without an ocular inspection of the shores, rivers, mountains, and ruins, he took a voyage to Greece, where he visited many celebrated spots, examined remains of antiquity, measured distances, and took notes of every thing that he thought likely to be of use to him. He returned laden with riches of this kind, and had already made a commencement of his work, and had shown me descriptions, prepared for the press, of Illyricum, Epirus, Peloponnesus, and Achaia, which I advised him, as if presaging the event, to publish singly, leaving the remainder to another time. For after his death, his heirs seized upon all his treasury of manuscripts, books, and papers, and, rejecting the offers of booksellers

booksellers to print his description of Greece, rather chose that the fruit of so many labours and vigils should perish, and the memory of their kinsman should be defrauded of its merited glory. He was, indeed, a person thoroughly skilled in Greek literature, and I confess to have greatly profited by my frequent and almost daily intercourse with him. But as he was an extremely fastidious estimator of the performances of others, if I ever made an attempt in Greek verse, and submitted it to his judgement, he bent his brows, and plainly dissuaded me from aspiring to the imitation of the ancients till I had strengthened my powers by long and assiduous exercise. Out of patience with this contempt, and conscious, perhaps too confident, of my skill, I composed two Greek epigrams, to which I added two of an early, and two of a middle age; and having written them out without any regard to order of date, I carried them thus mingled to Touroude, proposing to him the trial of distinguishing mine from the rest, in order to display his boasted perspicacity. He unwillingly undertook the task, in which he had the misfortune to fail; for of my two epigrams,

grams, he judged one to be ancient, and the other of a middle age. Thus he was caught by me nearly in the same manner that Scaliger had formerly been deluded at Rome by Muretus; who presented to this dictator of the critical art an epigram written by himself, as if copied from an ancient manuscript; when the great man was so convinced of its antiquity, that he could scarcely be made sensible of the fraud. (23)

Another of my intimates was James Graindorge de Premont, at that time eminent at Caen for the study of Roman antiquities and numismatics; a person of elegance, urbanity, and acuteness; whose eulogy I have made public in another work inscribed to his brother Andrew, the rival of his virtues, and also my friend. The latter had practised physic during twenty years at Narbonne, when, upon the untimely death of his brother James, he was obliged to return to his native province and family. For many years we were very agreeably associated; for he was extremely conversant in the philosophical studies, to which I was so much addicted, and especially in physics; and was also not alien from the study of antiquities, particularly

particularly of old coins and medals, of which he had collected a great quantity in the Narbonnensian province, and brought to Caen. James had not entered upon Greek literature, and Touroude and I frequently admonished him of the loss he thereby sustained. But although by repeated exhortations we urged him to the study of this language, assuring him that he would find the pains bestowed upon it well repaid, yet he was so averse to labour that he chose rather to remain without the benefit, than to take upon himself a new task. At length our perpetual reproaches induced him to shake off his indolence and become ashamed of his ignorance; and he set himself to redeem his past negligence with so much vigour, that he added this branch of learning to his former acquisitions. I recollect employing his example to stimulate two great men to undertake the study of Greek literature: one of these was that consummate general of our times, Louis Bourbon prince of Condé, who to his various learning added a profound knowledge of Roman antiquities; the other was the duke of Montausier, well exercised in the daily perusal of the Latin authors. Both

of

of them, however, were diverted from such an attempt by other cares, nor could they easily bring down their minds to the study of grammar rules. Premont had relapsed into his constitutional indolence, when he was importuned by the academy of Caen to investigate and transmit to posterity the antiquities of our native place; a task which I myself did not undertake till he had absolutely declined it, alleging as a reason, that all the ancient records of Caen were destroyed either by pillage in the English wars, or by fire, and that no memorials of antiquity had survived; whereas, on the contrary, I asserted that this very ignorance of remote events, and destruction of public records, was a part of the required history; and that he who should fully ascertain it, would at least know that nothing more could be known, and that a further research would be mere lost labour. Of this, Premont was indeed perfectly sensible, and he coincided with me in opinion; but he wished to throw a false colour over his laziness, and was used jocularly to excuse himself by the Italian adage, "that it is a heavenly thing to do nothing."

Hitherto

Hitherto the love of letters had taken such hold of me, that although a disposition to piety, fostered by my preceptors, had struck tolerably deep root in my mind from childhood, yet, trampled down by the constant course of profane studies, and deprived of the celestial dew afforded by a frequent recourse to the holy sacraments, they had nearly withered. The evil was increased by the example of my young companions, who, being carried away by the pleasures and amusements of the world, and the pursuit of human praise, easily drew me in to be the associate of their manners and errors. I therefore frequented the circles of men, and especially of women, to be a favourite of whom I regarded as the surest proof of politeness. In this view I omitted nothing that I thought necessary to ingratiate myself with them; such as care of my person, elegance of dress, officious and frequent attendance upon them, amatory verses, and gentle whispers, which feed the insanity of love: practices which I have with too little reserve displayed in a metrical epistle addressed to Menage, well known to the public. (24)

On

On the other side, my guardian, perceiving the fervour of my youth beginning to subside, and that it was time to inure me to bodily exercises, took me to the schools for fencing, dancing and riding, to which last art he was himself much addicted. As a dancer I was always awkward and unskilful; but in fencing and riding I became so expert as to excite the envy of my companions, and even of the masters. For my agility was so great, that I could leap up to whatever place I could touch with my hand; and in running, left all at a distance behind me; and such was my strength of limbs, that sitting on the ground with two very strong men, they holding a stick on one side, and I on the other, they were unable to wrench it from me or to stir me from the place.

From childhood I had learnt the art of swimming, without a master and without corks, but accidentally. For being, like other boys, accustomed in the hot weather to bathe several times in the day for the sake of coolness, it once happened that I ventured into a stream without first trying its depth, and immediately sunk to the bottom; when being

roused to the utmost exertion by the urgency of the danger, I struggled so hard with my hands and feet as to raise myself to the surface of the water; and having thus discovered that I possessed a faculty with which I was before unacquainted, I swam across a deep river on that very day. From that time, by frequent practice I acquired such a proficiency in this art, that I was able to dive to the bottom of the deepest streams, and take up oysters from the ground, so that none of my companions were reckoned to surpass me in this respect.

Having thus passed the early years of my life, on the entrance upon my twenty-first, according to the custom of Normandy, I was made my own master, and was at length released from the authority of a guardian by whom I had been rigorously treated, and even so illiberally with regard to money matters, that I was obliged to borrow of my friends to defray my juvenile expences. This kind of parsimony, though apparently intended to augment the pupil's fortune, I can by no means approve; as calculated to break the spirits of youth, and tempt them to sordid practices and unworthy arts for the supply

supply of their wants. Being now in easier circumstances, I began to entertain new designs; and especially I felt a vehement inclination to visit Paris, as well on account of the celebrity of the city, as through a curiosity to see those distinguished characters in the literary republic who were already known to me by their works and reputation; but most of all for the purchase of books, without which my studies must have languished, or even have been entirely suspended. I therefore flew thither with great alacrity; and with greater, to the booksellers' shops. I found however all the fund I had destined to that purpose, presently exhausted; a circumstance that often happened to me in the sequel; for whatever sums, by sparing from my pleasures, I was able to scrape together, were all sunk among the booksellers of St. Jacques; so that my purse, during my youthful years, was usually in a very exhausted state. On the other hand, my library was so much augmented that no other in our district equalled it either in number or choice of volumes. In selecting them, my principal object was to become possessed of all the ancient writers, paying little

or no regard to elegance of bindings, whether in parchment or Morocco leather, which nicety I left to the luxury of financiers and farmers of the revenue. Being also conscious that I had collected books not for idle ostentation, but for my own use, I cared little about keeping them unsoiled; but if during the perusal any thing occurred to me worthy of noting, either by way of emendation of the text, or understanding of a passage, I marked it in the margin. One idea, however, greatly disturbed me, which was, that a library formed by so much labour and expence, the dearest solace and food of my mind, would hereafter be dispersed, in alleys and upon booksellers' stalls, and come into the hands of the ignorant vulgar. As my feelings recoiled from such a prospect, I resolved to obviate the evil, as I afterwards did in the manner that will be mentioned.

Nor were my frequent journeys and long residences at Paris useful to me only in the acquisition of books; for upon my visits there I made it my business to introduce myself to those eminent and excellent men, whose singular erudition had raised them to so high a degree

gree of reputation; especially Sirmond, Petau, Labbe, Vavasseur, Rapin, Cossart, and Commire. Sirmond was now turned of ninety; yet he remitted nothing of his ardour for study, and devoted this extremity of life to writing and commenting. He was besides possessed of uncommon courtesy and elegance of manners, as one whom you might recognize to have been long conversant both in the pontifical and royal courts. Although I had heard much of his urbanity, my reception from him surpassed my expectation; for almost immediately after our first interview he opened to me his soul and his cabinet, and favoured me with the soundest advice for the direction of my studies and the forming of my manners. He likewise wrote to me in my absence the most agreeable letters, and I should have derived great pleasure and emolument from our intercourse, had it not soon after been broken off by his unexpected and almost sudden death*.

Dennis Petau was of a more reserved character, and bore an aspect of seriousness and

* See Note 16, B. 1.

severity,

severity, which, however, softened upon habitual acquaintance. By my assiduity and attentions I so well ingratiated myself with him, that although he was then closely engaged in his immense work of "Dogmata theologica," in which he recalled theology from the frivolities and fetters of the schools to the open fields of the ancient church, trodden by the feet of the Fathers, yet he descended without reluctance to the lighter cares of my studies, and seemed in them almost to renew his former years. And as I was then engaged upon Thucydides, who, in many parts of his work, and especially in his speeches, has obscure passages, which, as Cicero formerly remarked, are scarcely intelligible, whenever any thing of this kind occurred to me, I immediately applied to Petau, as to the Pythian tripod; and he seemed really to take pleasure in my bold intrusion, and readily submitted to the loss of his valuable hours. (25)

With the other persons above mentioned I formed a close intimacy, and especially with Rapin and Commire, both distinguished for their poetical talents. The literary merits of all these have been made known to the world by the

the productions of each in his respective walk. For to whom is unknown that vast ocean of learning Philip Labbe, or what branch of literature has he left unexplored? (26) His fame might have been equalled, or perhaps surpassed, by that of Gabriel Cossart, had not the latter, with a happy genius, been impatient of labour and wasteful of his time, whence he lost in glory all that he remitted in study. He was particularly celebrated for an extemporaneous oration with which, in some academical dispute, he on the instant replied to the contumelious declamation of a certain famous professor, sharply and clearly confuting him amidst the applauses of a numerous audience of the leading members of the Parisian academy. (27) Francis Vavasseur, who chiefly confined himself to poetical composition, was distinguished as a lover of pure diction, and a searcher after the elegances of the Latin language, which he pursued with so much attention to correctness, that whilst he aimed at the praise of a skilful grammarian, he was stigmatized as a tame and spiritless poet. I was, however, attached to the man, and possessed so much of his affection, that he made me the principal partaker

and

and arbiter of the fruits of his lucubrations. (28) Neither did Rapin and Commire expatiate much further beyond the bounds of poetry. The French compositions of Rapin are slight, as he came to the task slenderly furnished with the learning requisite for such topics. But his verses are full of amenity and sweetness, and the product of a facile and favouring Muse; though they are not marked with that poetic fire and enthusiasm without which Democritus denied that a poet could deserve the epithet of great. The recollection of this excellent person is a source of much pleasure to me; I received singular kindnesses from him, and, as long as he lived, paid him the most respectful attention. (29) The verse of John Commire possessed more vigour with equal facility; for he was capable even of extemporaneous effusion; and I have sometimes seen him, by way of amusement, and, according to the phrase, standing on one leg, pour out verses as it were from a spring-head. (30)

I also received great pleasure from finding here Stephen Agard de Champs, a native of Bourges, likewise of the order of Jesuits, and conspicuous for having passed through all its dignities,

dignities, whom I had formerly known as teaching rhetoric in the college of Caen. Besides a majestic person, he was endowed with a fine understanding, cultivated by liberal studies, and a memory comprehensive and tenacious almost beyond belief, which he had so much improved by art and exercise, that after a great number of words had once been recited to him, he was able to repeat them all exactly in the same order, to the astonishment of the hearers. He acquired particular consideration in his fraternity during the Jansenist controversies, by a work published under the name of Antoine Ricard, in which he undertook to prove that Jansenius had borrowed his doctrines from Calvin. (31) In the society of learned men with which I was become acquainted, a distinguished place was occupied by John Garnier, who had made himself known by several writings, and was afterwards much more famed for his edition of Marius Mercator, a writer who in the age of Augustine vigorously attacked the heretical dogmas of Pelagius and Nestorius. It would be a culpable omission were I to pass over in silence the sedulous and valuable assistance he afforded me

when

when I was to draw up the history of Origen, and arrange according to exact chronological order all the circumstances relative to that writer. (32)

Nor must I omit to notice those illustrious literary characters out of the limits of this society, with whom at this period I contracted a friendship. Among these the principal were the brothers Peter and James Du Puy, whose name, ennobled by the virtues of their ancestors, and especially by their own, is of itself an eulogy. In addition to the most agreeable manners, they were adorned with exquisite learning, particularly Peter, the spirited vindicator of the dignity of the French empire, and the communities of the Gallican church. The rich treasures of the royal library being committed to their custody, they were daily visited by many eminent men, from whose learned conversations I received great delight, especially after the noble pair of brothers had introduced me with their kind recommendations; so that without any efforts of my own, and beyond my deserts, I found myself admitted to the friendship of these distinguished persons, and saw my name inscribed in their lists. (33) Among these, Francis Guyet

Guyet was highly esteemed for his poetical talents: he was a votary of sound antiquity, a rival of the ancient bards, nor indeed much inferior to them, even though the venerable rust of early Rome might be wanting; so much did he flatter the ear with his rotundity of phrase and harmony of numbers. He also cultivated and practised the critical art, but too licentiously, assuming so much authority in deciding on the writings of the ancients, that he seems almost to commit an assault upon them. I have seen a Virgil which he used to read, with marginal emendations written by his own hand: in these, such immoderate liberties were taken, and the original was so foully disfigured, that if the poet had been published in this form you might have sought Virgil in Virgil. (34)

I was also very intimate with Ismael Boulliau, who then lived with the Du Puys; nor when we were afterwards separated by my return to Caen and his continuance at Paris, did we intermit the offices of friendship; for we frequently interchanged letters, in which I acquainted him with the progress of my studies, and he gave me information of all that

was

was going on among the learned. In this commerce we were by no means upon equal terms; for what entertainment could be derived from a provincial by one who was placed in the very seat of learning, and was himself a stranger to no kind of erudition? The rank, especially, that he held among the first astronomers of the age, may be estimated from his "Astronomia philolaica," in which he so restored the sidereal science of the ancient Pythagoreans, long become obsolete, that he may be regarded as its founder. His geometrical knowledge was sufficiently displayed by his commentary "De lineis spiralibus;" his philosophical, by his edition of Ptolemy's treatise Περι κριτηριου και ἡγεμονικου, with an interpretation and notes; and he abundantly proved his proficiency in polite literature, as well by his familiar conversation, as by his letters to numerous correspondents. (35)

On my arrival at Paris there was no one with whom I formed a closer connexion than Gabriel Naudé, who had long been known to me by his reputation, and more by his writings. At this time he had the direction of the Mazarin library, which he had collected with

with great labour in many journeys throughout Europe, and had brought to such an extent, that it was equalled by none in France, with the exception of the Royal library. Yet not long after, amidst the civil tumults, it was put up to auction and dissipated. In the mean time, whilst I was expending more in the purchase of books than my fortune allowed, Naudé brought me to reason, favoured me with his advice and assistance, and in a friendly manner admonished me to be on my guard against the craft of booksellers. (36)

Not long before, there had arrived at Paris a sister's son of Luke Holstein, Peter Lambecius of Hamburg, who of late years has meritoriously presided over the imperial library at Vienna, of which he has published a very valuable catalogue. As soon as he reached Paris, he edited critical lucubrations to illustrate Aulus Gellius, and introduced himself to Naudé. As we were both in the habit of coming thither, I contracted an acquaintance with him, which ripened into a firm friendship through the mediation of Naudé; who was so much pleased with observing two young men attached to solid literature, that he

he often invited us to his rural retreat, and seemed to renew his youth in our company. When I passed through Hamburg some years afterwards, I would not leave it without saluting my friend Lambecius, by whom I was liberally entertained, and presented with his estimable work "De originibus Hamburgensibus." (37)

During the time I spent at Paris in augmenting my library, on returning home in the evening and surveying my treasures, I was particularly attracted by the "Dogmata theologica" of Petau, lately published, and in high reputation with the learned. As I knew, loved, and greatly esteemed the author, the dignity of the subject, the clearness of the style, and the interspersed erudition, engaged my attention for whole nights. But while I examined by my own scales the arguments which he brought in proof of his doctrines, if any of them seemed to me to be deficient in weight, my faith in the doctrine itself was shaken, as I imagined that nothing more certain could be adduced in its defence than what had been the result of the deliberate research of so great a man. This rash opinion, proceeding

ceeding from juvenile levity, impaired my former convictions respecting some of the tenets of our holy religion, and the reverence with which I had hitherto regarded it; nor did I recover from this morbid state, until, my mind being illuminated by brighter rays from Heaven, the clouds were dispelled, and my faith struck firmer and deeper roots. (38)

# NOTES

## TO

## THE FIRST BOOK.

### Note (1), Page 10.

Gilles Macé, born at Caen in 1586, and the son of a man of learning, was an advocate, and obtained applause at the bar: his favourite study, however, was mathematics, which he taught publicly in the university of Caen. He wrote verses, which are said "not to have been contemptible." He died at Paris in 1637.

### Note (2), Page 18.

This is a valuable observation. Modern Latin poetry having little intrinsic value, the practice of it should be regarded chiefly as a lesson in the language, and as conducing to a true relish of the works of the Roman poets. It should therefore be founded upon imitation

of the best models which antiquity has left us; for although such an imitation precludes originality and fetters genius, it attains the end properly aimed at by such compositions. The English scholars have been nicer in this respect than most of those on the continent; whence, though less copious in their Latin effusions, they have been more distinguished for classical purity.

## NOTE (3), PAGE 18.

JEAN-PIERRE CAMUS was one of the greatest ornaments of the Gallican church. Though promoted to the see of Bellei by the favour of Henry IV. before the age of twenty-six, he engaged with all the seriousness of mature life in the duties of his function, and no one could surpass him in zeal and diligence. These qualities, with the strictness of his morals, rendered him a great enemy to the monks of his time, whom he attacked with so much severity in his sermons and writings, that they found it necessary to engage the interposition of cardinal Richelieu. One of his strokes in a sermon preached before the Cordeliers themselves

selves on St. Francis's day will suffice to show the freedom with which he treated them: "Fathers, admire the greatness of your saint! his miracles surpass those of the Son of God himself. Jesus Christ, with five loaves and three fishes, once in his life fed five thousand persons: St. Francis, with an ell of cloth, by a perpetual miracle, daily feeds forty thousand sluggards." In the following lively antithesis he sufficiently displayed his notion of monastic vows. "My friends, (said he, as he was about to begin a sermon,) a young gentlewoman is recommended to your charity, who is not rich enough to take a vow of poverty." His taste in writing partook of the grossness of the age, which freely mixed the serious with the ludicrous; but his piety was solid, and his intentions were pure. After refusing two more considerable bishoprics, and resigning that which he possessed, he retired from the world to an apartment in the hospital of Incurables at Paris, where he died in 1652 at the age of seventy. He is said to have written more than 200 volumes, few of which long survived him. His "L'avoisinement des Protestans avec l'Eglise Romaine" is asserted to have been re-

vived in a new dress in Bossuet's "Exposition of the Catholic Faith." One of his pious projects was to gain over romance-readers, by writing for them a number of stories, the incidents of which were contrived to inspire a horror of the influence of the tender passion; but the design appears to have been attended with little success.

## NOTE (4), PAGE 19.

GEORGE DE BREBEUF, born in 1618 at Thorigny in Lower Normandy, was a French poet of considerable talents, though perhaps not of the purest taste. He is said to have laboured under a perpetual fever of twenty years, which may have contributed to that fervour and inflation of style which marked his translation of the Pharsalia, but which was also in part doubtless inspired by the diction of the original. This work was very popular soon after its appearance in 1658, but has lost credit since the taste in French poetry has become more correct and refined. It may be added, that Lucan was not an author to be much favoured in the arbitrary reign of Louis XIV.

Brebeuf,

Brebeuf, who died at the early age of forty-three, was of a mild and modest character, and seems naturally to have possessed a turn rather to ingenious than sublime writing. His first attempt upon Lucan was a parody of the first book, which he converted into a lively satire upon modern nobility. His Miscellaneous Works contain pieces of verse reckoned *pretty*, among which are a few of the 152 Epigrams which he wrote against a woman who painted.

### NOTE (5), PAGE 19.

In such comparisons as those between Homer and Virgil, the latter poet and Lucan, and others of the like kind, it is generally rather the taste than the judgment that is concerned; that is to say, individual taste formed by habit or association, which inspires likings and dislikings very different from the conclusions of criticism even in the same person. There might be a perfect agreement in opinion as to the different points of merit in two poets, such as style, ordonnance, invention, &c., and yet the degree of pleasure derived from their productions might be extremely

tremely different to those who thus agreed, because it arises from circumstances not taken into the comparison. Thus, the high moral and political sentiments of the Pharsalia may give greater delight to one of a congenial mind with the author, than any of the more poetical beauties of the Eneid, and he may therefore, *for his own reading*, give the preference to Lucan, without allotting him a higher seat on Parnassus than Virgil. This is a distinction to which it is important to attend in estimating different tastes, as it may serve to correct the disposition to dogmatical censure, and inculcate the spirit of literary toleration.

## NOTE (6), PAGE 20.

SARASIN, born near Caen in 1604, ranks among the French literati in the class of the lively and agreeable. He was pleasant in society, welcome to both sexes and to all characters, and well calculated to make his way with the great. He was secretary and favourite of the prince of Conti. Accompanying that prince once upon a progress, as they were passing through a small town, the mayor and sheriffs

sheriffs came to pay their compliments to his highness, when the orator on the occasion had the misfortune to stop short at the end of the first period. Sarasin immediately jumped out of the coach, placed himself by the side of the orator, and went on with the harangue in a style so original and comic that the prince was extremely diverted. He felt, as other wits have done, the burden of being expected always to be witty; and was used to say, "I envy the lot of my attorney, who has made his fortune, and without fear of criticism begins all his letters with 'I have received the honour of yours.'" The works of Sarasin are miscellanies in prose and verse, of which the best known is a mock-heroic poem entitled "Defaite des bouts rimés," meant to ridicule the literary frivolity of *rhymed endings*, then much in vogue.

## NOTE (7), PAGE 22.

ANTONY GOSSELIN, a Picard, was educated at Paris, and first obtained a chair in the university of Poitiers, of which, at a very early age, he was made rector. It was on the recommen-

recommendation of the learned Scevole de Sainte Marthe that he was invited to Caen. He became principal of the college Du Bois in that university, and died in that charge in 1645, being then for the seventh time rector of the university.

## Note (8), Page 23.

The Jesuit Mambrun ranks among the principal Latin poets produced among that order, which, especially in France, seems particularly to have aimed at reputation in that walk of literature. He was a close, and apparently a servile, imitator of Virgil, not only copying his diction, but, like that poet, dividing his compositions into Eclogues, Georgics, and an epic poem of 12 books, entitled "Constantine; or Idolatry destroyed." To the latter is prefixed a peripatetic dissertation on the epic, in which he applies the rules of the Aristotelic philosophy as the proper laws of poetic composition, laying down this maxim, "Veritas sine Aristotelis philosophia ne in Poetica quidem locum habet." That no real poet would ever adhere to such rules,

rules, we may be well assured. The Georgics of this father are metaphorically so named, their subject being the culture of the mind and the understanding. Mambrun was born in 1600 in the province of Auvergne, and died at La Fleche in 1661.

## Note (9), Page 26.

In all countries where there are orders of men devoted to a life of religious austerity, it is common for young persons, especially those who have leisure for study and reflection, once in their lives at least to be inspired with an inclination to enter into such societies; of which the most rigorous are usually preferred, as the most captivating to the imagination, and affording the greatest scope to the passion for doing something extraordinary, which is usually the true source of this propensity. Segrais happily denominated this fever of monachism, the small-pox of the mind; and the abbé St. Pierre affirms that in his youth it was the disease of almost all boys on leaving college. Huet, in the preceding passage, sufficiently

ficiently testifies his own opinion of this imaginary call, though he thinks it necessary to use a little pious cant in the conclusion. We shall hereafter have occasion to make some further remarks on his devotional character.

## NOTE (10), PAGE 29.

ERAD BILE, a Jesuit of Lorrain, professor of cases of conscience, or casuistry, in the college Du Mont at Caen, encountered some serious attacks on account of certain propositions which he held concerning simony, and the jurisdiction of the pope, and which were marked with the relaxed and offensive principles for which his order have incurred so much censure. Among other opponents were M. Cally, an eminent philosopher, and M. Dupré of the congregation of the Oratory; the latter of whom pronounced before the university of Caen in 1644, an admired Latin harangue in refutation of his doctrines on those subjects. Pascal, in his Provincial Letters, (Lett. xii.) alludes to the opinion advanced by father Bile respecting simony, which, by virtue

virtue of a distinction, affords such a subterfuge for the practice of it, that Simon Magus himself might have sheltered himself under the exemption. This father was more unexceptionable in the character of a mathematician, in which he acquired a merited reputation.

## NOTE (11), PAGE 29.

GEORGE son of Claude FOURNIER, professor of law in the university of Caen, notwithstanding the opposition of his father, entered among the Jesuits in 1619. His genius seems to have been turned exclusively to mathematics; on which account, his order, finding him unfit for the usual employments of its members, sent him as a spiritual assistant on board the French navy. In this situation he studied navigation with such good effect, that he wrote a work entitled "Hydrographie, contenant la théorie et la pratique de toutes les parties de la navigation," 1643, fol. He also composed a description of the maritime coasts of the world, under the title of "Geographica orbis notitia per littora maris et ripas fluviorum;" and a Description of Asia.

NOTE

## NOTE (12), PAGE 29.

Of this Jesuit, Huet says, in another work, that he was so formed to literary exercises and college employments that he was fit for nothing else. He wrote some works for students which were useful in their time, but are now forgotten.

## NOTE (13), PAGE 30.

RÉNÉ DESCARTES, a genius of the first class, worthy to be placed in parallel with the sublimest philosophers, though led astray from the sober and patient pursuit of truth by the impulse of that very genius which raised him to such distinction, was born in 1596 in Touraine, of an ancient family in the order of noblesse. The history of his mental progress is curious and instructive. Educated in the Jesuits' college of La Fleche according to the usual routine of studies then pursued, he found, on ascending to scientific subjects, more matter for doubt and reflection, than for acquiescence. The elements of mathematics, which he imbibed with avidity, gave him ideas

ideas of reasoning very different from that which he saw applied in the dialectics of the schools, and he framed for his own use a logical system, in which he adopted the strict method of the geometricians. He reduced morals to a similar system; but after much deep speculation, and an abode of eight years at La Fleche, he returned to his father's house with the conviction that he as yet had obtained certainty in none of his inquiries. Disgusted with a studious life, he resolved to mix with the world, and view mankind as they are in society. For this purpose he entered the army, and served first at the siege of Rochelle, and afterwards in the army of prince Maurice in Holland. Whilst in quarters at Breda, he answered the public challenge of a professor of Dort, who had fixed up a difficult mathematical problem; and brought the solution on the next morning, to the surprise of those who little expected such an effort from a young officer. During his service he joined philosophy with arms, and conversed with men of learning at all the places which he visited in a military capacity. At length he was wearied with a profession so adverse in its general habits and

and employments to that course of speculation, which, notwithstanding occasional disappointments, was the decided bent of his mind; and quitting the army at the age of twenty-six, he took up his residence for a time at Paris. He there chiefly pursued mathematical and ethical inquiries, and drew up his very acute and ingenious dissertation "On the Passions." A tour in Italy for the purpose of improvement employed nearly two years more; after which, his mind still remaining in a sceptical state, he resolved to bury himself for a time in absolute retirement, that he might brood in silence and secresy over his great design of framing an entirely new system of philosophy. To choose a free and a Protestant country for this purpose, was natural in one who had so completely shaken off the fetters of authority, and whose first principle in philosophizing was "that a man ought, once in his life, in speculation, to doubt of every thing." He went therefore to Holland, acquainting only his intimate friend Mersenne with the place of his retreat, which was finally Egmond, a pleasant village near Franeker. He had accustomed himself to such a philosophical simplicity of living,

living, that his few wants were supplied by the very moderate funds which he possessed, and during his whole life no man displayed a more honourable disregard of wealth.

The fruit of his researches appeared in his treatise entitled "Meditationes philosophicæ de prima philosophia," the work, doubtless, here alluded to by Huet, and which captivated his inquiring mind with such a display of splendid novelties. It would seem as if the author, disappointed in the pursuit of that mathematical demonstration in science which was at first the object of his research, had sat down in the spirit of universal scepticism to the indulgence of his imagination in system-building, thinking that where all was guess, the most ingenious and plausible guesses deserved the preference. Such, however, was the pleasure felt by inquisitive and learned men at the substitution of a new philosophy, embracing so wide a field of inquiry, and illustrated by so much real science, to the Aristotelic doctrines, within the trammels of which the human mind had been so long confined, that Cartesianism soon became a sect in Europe, which numbered among its votaries many distinguished

guished names. Descartes was not insensible to the vanity of being the founder of a new sect, and occasionally displayed more ambition and jealousy than was suitable to a philosopher. He met with numerous opponents, especially among the theologians, who were alarmed at the introduction of a new mode of reasoning, and at the principle of doubting of all that could not be proved. Some of the more zealous among them represented his system as a kind of atheism, though the being of a God was one of its fundamental truths, which he derived from an innate idea implanted in the human mind. This system first took root in Holland, where it was taught in several public schools. In France it met with many followers, but encountered violent opposition, especially from his old masters, the Jesuits; and though he paid some visits to his native country, during his residence in Holland, he found it was no longer a place of abode for him. Cardinal Richelieu, indeed, would have placed him in the circle of learned men who formed part of his court as a patron of letters, but Descartes was not made to be one of such a company. A brevet of a pension was given

to

to him, which proved only a dear piece of parchment, as he never received a livre. At length, Christina, who had read his work on the Passions, and had heard much of his philosophy, felt a great desire to see him, and receive his oral instructions. To the first overtures, made through the French ambassador Chanut, he replied: "A man born in the gardens of Touraine, and now retired to a country less abundant, indeed, in honey, but perhaps more so in milk, than the promised land of the Israelites, cannot easily resolve to go and live in the country of bears, amid rocks and ice." He was, however, in fine prevailed upon to comply with the queen's invitation, probably flattering himself with being the legislator in philosophy of a whole kingdom, and he repaired to Stockholm in 1649. Christina received him with marks of distinction, but put him to the hard service of giving her lectures in her library at five in the morning in the midst of winter. This violent change in his habits, (for he was always fond of his bed,) with the rigour of the climate, brought on an inflammation of his lungs,

which carried him off four months after his arrival in Sweden, in his fifty-fourth year.

The system of Descartes, like all those founded upon hypothesis, has passed away; but the service he did to philosophy by shaking to the ground old errors and prejudices has been permanent. His solid reputation as a first-rate geometrician also survives; and he fills a space in the history of philosophy that brings him in immediate contact with Newton.

## Note (14), Page 31.

Samuel Bochart, a French Calvinist minister, and one of the most learned men of his time, was born of a good family at Rouen in 1599. He was particularly celebrated for Oriental literature, which he studied at Leyden under Erpenius and Ludolf. He first rose to distinction among his party by a public disputation held at Caen, where he was minister, on the controverted points between the catholics and protestants, with one father Veron, in which he is said to have kept the field. That these polemical contests have no other result

result than that of displaying the powers of the several antagonists, is well known; but their being permitted by the party possessed of public authority is a proof of a degree of moderation, which, however, nothing but the political consequence of the dissidents can secure. In France, the reign of Louis XIV put an end to every vestige of equality between the two religions.

The "Sacred Geography" of Bochart was divided into two parts, entitled "Phaleg" and "Canaan," and contains a prodigious mass of erudition, with no small mixture of fanciful etymology and chimerical conjecture. He afterwards published "Hierozoicon," or An account of the animals mentioned in Scripture; which would have been a better work had he been better acquainted with natural history. Of his visit to Sweden, the present work gives the best account. It may be added, that Christina seemed to take a pleasure in disconcerting his gravity; and it is said in the "Menagiana," that she used to make him lay aside his clerical mantle, and play with her at battledore and shuttlecock. Several stories are told of the tricks played him by

Bourdelot, the French physician; among the rest, that he assured the queen that Bochart was an excellent performer on the flute, though modesty led him to conceal it; and that Christina absolutely compelled him to make a trial on that instrument, with which he was utterly unacquainted. Bochart was a man of candour and moderation, and for the most part kept clear of the literary squabbles which disgraced so many of the learned in his time.

## Note (15), Page 32.

This epistle, entitled "De Splendore ac Vetustate Gentis Scaligeri," in which Joseph Scaliger supports the imposture advanced by his father Julius Cæsar, of a descent from the princes of Verona, and gives anecdotes of his father's life and his own, is a most curious monument of literary pride and vanity. That, however, he was chiefly indebted to his own assiduity for his knowledge of the learned languages, and the vast fund of erudition which he acquired, is highly probable, though he may have exaggerated in the particulars of his early studies. They are given in the following passage: "In the

the nineteenth year of my age, after the death of my father, I went to Paris for the purpose of acquiring a knowledge of Greek. After I had attended for two months upon Adrian Turnebus, finding that for want of other aids I lost my labour in his learned auditory, I shut myself up in my closet, and became my own master for what I could not learn elsewhere. Having therefore merely touched upon the Greek conjugations, I went through all Homer with a translation within twenty-one days; and upon the grounds of the poetic dialect I formed a grammar for myself; nor did I learn any other than that which I deduced from the analogy of the Homeric words. I devoured all the other Greek poets within four months; nor did I look into any of the orators or historians till I had made myself master of the poets. I spent two whole years in Greek literature, when I became bent upon the acquisition of the Hebrew; and though I did not know a single letter of that language, I was indebted to no other preceptor than myself in learning it."

## NOTE (16), PAGE 35.

JAMES SIRMOND, a very learned Jesuit, was born at Riom in 1559. He was many years secretary at Rome to Aquaviva, general of the order, and employed his advantages in that capital to acquire a profound knowledge of the monuments of antiquity. He was in habits of intimacy with several eminent cardinals, among whom was Baronius, to whom he rendered considerable services in the composition of his Annals. On returning to France he was made confessor to Louis XIII, which post he occupied many years with the public esteem. He was the author of many works, chiefly relative to ecclesiastical antiquities, and of several controversial pieces, in which he displayed the usual warmth of a polemic, though mild and gentle in society—an opposition by no means uncommon. He is said, when writing upon a topic of this kind, always to have kept something in reserve for a reply, like the residuary force by which skilful generals often win a battle. His polemical works are not free from the jesuitical art, of representing as the doctrine of

of the Gallican church what was never really so, but was that of his own order; and are therefore to be perused with caution. This learned veteran lived to his ninety-second or ninety-third year.

## NOTE (17), PAGE 35.

Huet might have enforced his argument by the greater longevity of women than men, upon the average, though originally of weaker stamina, and more liable to constitutional derangement. In advanced age, the necessity of exercise, to persons regular and temperate in their manner of living, is confined within narrow limits, and the human machine, like all others, goes longest with little friction. There are, indeed, certain disorders peculiar to a sedentary life, but for the most part such as do not materially abridge its duration. Many literary men have reached the period of extreme old age though much afflicted with that "crux literatorum," the stone and gravel. Against this tormenting malady the best prophylactics are moderate walking, copious dilution, and proper attention to urinary evacuation.

NOTE

## NOTE (18), PAGE 36.

This is a curious picture of the jealousy of a predominant religious party. Two men of learning could not meet to confer on topics of literature, without exciting suspicions that the sectary was plotting to make a convert of the member of the establishment, or that the latter had spontaneously meditated a change. Huet, indeed, might be the object of particular jealousy, as being descended from protestant ancestors, and having distinguished himself as a young man of large enquiry. It is not in catholic countries alone that this disjunctive principle operates; I have seen too many instances of it, whether through caution or aversion, among ourselves. The most truly candid person I ever knew, used bitterly to lament that in a small town the few men of letters could not meet to converse about Homer or Virgil, because they bore different religious denominations.

## NOTE (19), PAGE 40.

JAMES CAHAIGNES, son of a physician of Caen,

Caen, followed his father's profession, and settled in his native city. He became rector of the university of Caen, and sheriff of the city; which employments he quitted in his advanced years, and devoted himself to literary composition. His principal work was that mentioned above, the "Eulogies of the Illustrious Persons of Caen," of which he published one century, written in Latin, and consisting solely of persons whom he had known. It displays candour and patriotism, but is diffuse, and frequently digresses into trite moralizing.

Of STEPHEN CAHAIGNES, a near relation of the former, no more is recorded than what Huet here mentions.

## NOTE (20), PAGE 40.

JAMES DALECHAMP, a learned physician, born at Caen in 1513, distinguished himself as a botanist, and drew up a "General History of Plants," published after his death in two volumes folio. He gave editions of the medical classics Paulus Ægineta and Cœlius Aurelianus, and also of Pliny the Elder, Athenæus, and Seneca the philosopher; and appears to have been

been a man of sound erudition and indefatigable industry.

## Note (21), Page 40.

James Cujas, a native of Toulouse, was the most celebrated jurist of the sixteenth century. He taught law at various universities, particularly that of Bourges, with great distinction, and elucidated the Roman jurisprudence in learned writings, which collectively filled five volumes folio. Living at a period of religious contests carried on with great violence and bigotry, he studiously avoided giving his opinion on theological topics; which has caused him to be charged with indifference with respect to religion, though he seems only to have practised a prudent and justifiable caution. His reply when pressed on these points, "Nihil hoc ad edictum prætoris," (This is nothing to the pretor's edict,) might fairly be adopted by way of defence against an insidious or impertinent querist, by one who should be questioned concerning matters not connected with his proper profession. Cujas was open and familiar with his own students, and liberally

liberally assisted them in pecuniary difficulties. He was a true patriot, and his life is thought by de Thou to have been shortened by the scenes of injustice and disorder which he witnessed. He left a remarkable testamentary direction about his library, ordering it to be sold piecemeal by auction, that it might not fall into the hands of a single purchaser, who, from his marginal notes, might send forth some crude publication under his name.

## Note (22), Page 43.

James Le Paulmier De Grentemesnil, a gentleman who united in a singular degree the talents of a man of the world, and the spirit of a soldier, with the love of letters, was descended from a noble family in Normandy of the reformed religion. He was born in 1587, and losing his father in infancy, was educated under the direction of his mother and relations, by whose care he was early instructed in classical literature. He was for some time in the house of Peter du Moulin at Paris, where, among other masters, he attended upon the learned Casaubon, who gave lectures upon Herodotus.

He

He afterwards studied the law at Orleans; and the whole of his youth passed in making acquisitions of knowledge from books and travelling. At the age of thirty-three he entered into the service of the Dutch in their war against Spain, under the princes Maurice and Henry of Nassau. After the peace he was living tranquilly at home; when, taking the part of a gentleman who was oppressed by another, he was attacked by the latter, and obliged to defend himself by force of arms, which he did with so much vigour, that the assailant was killed and his partisans were put to flight. This affair brought him into great trouble, from which he extricated himself with honour. He afterwards served his country in Lorrain, at the head of a troop of cavalry, under the duke of Longueville, where he signalized his courage in various actions. His journeys to Paris had connected him with many of the first literary characters; and he spent his leisure time in learned pursuits at his brother's seat at Vandeuvre. On his brother's death he retired to Caen, where, in advanced years, he married Margaret Samborn, an Englishwoman of fortune, also in the decline of life. He survived her, and

died

died at the age of eighty-three, highly esteemed as well for his moral as his intellectual qualities. In a work of M. de Brieux was given an emblem "for M. de Grentemesnil, tormented with the stone, twice cut for it, and suffering other acute pains, in which he died:" it was Hercules on mount Oeta, with the motto "Sic itur ad astra." His "Exercitationes in optimos auctores Græcos," published by the advice of Huet, was printed at Leyden in 1668, quarto. His Description of Greece appeared after his death at Leyden, 1678, edited by his relation, Stephen Morin.

JAMES LE PAULMIER DE VANDEUVRE, his nephew, a soldier, poet, and man of wit, abjured the reformed religion in presence of Huet, and wrote an ode to the Virgin Mary on the occasion.

## NOTE (23), PAGE 45.

LOUIS TOUROUDE, a native of Rouen, was originally designed for the medical profession; but after studying in it for some time, he renounced physic and attached himself solely to

to literature. He resided much at Caen, near which he possessed an estate. The disputes concerning grace, then at their height, engaged his attention so much, that, besides reading all the authors on the subject, he travelled into Holland and Brabant that he might investigate them at the source. His mind being thus fanaticised by unintelligible speculations, he entertained the idea of retiring from the world, and, according to the received phrase, giving himself entirely to God. After long search for a retreat to his mind, he fixed upon the chartreuse of Val-Dieu, not far from la Trappe: but finding the austerities of that house too much for his years, and probably feeling a diminution of his religious fervour, he returned to Caen, and resumed his literary studies. He then took the exploratory voyage mentioned by Huet, and on his return employed himself assiduously on his Geography of Greece. By way of specimen he printed a few sheets elucidatory of Cæsar's campaign against Pompey in Illyricum; but his death at the age of seventy-five prevented the public from reaping any other fruits of his enquiries.

NOTE

## NOTE (24), PAGE 48.

Nothing costs less to self-love than a confession of this kind, in which the writer, under the pretence of acknowledging some youthful frailties, gives views of himself which he knows to be likely to enhance his character in the eyes of the majority of his readers. The epistle to Menage is here obviously referred to, by way of further information on a topic which he could not decorously dwell upon.

## NOTE (25), PAGE 54.

This very learned Jesuit, known to scholars by his Latinized name of *Petavius*, was one of the great ornaments of his order, and in most respects was a model of the true character of a man of letters. He was born at Orleans in 1580, entered into the society of Jesus at the age of twenty-two, and was long professor of rhetoric and theology in their college of Clermont in Paris, where he died in his seventieth year. From childhood to the close of life his great passion was study, to which he sacrificed all

all prospects of worldly ambition. He refused an invitation from Philip IV of Spain, well knowing that the ignorance and barbarism of Madrid would not suit one accustomed to the lettered politeness of Paris. He also declined a much more tempting invitation to Rome, from pope Urban VIII, who is said to have intended raising him to the cardinalate. His cell at the college of Clermont was the seat of those labours which have conferred celebrity on his name. He was an esteemed poet in Greek and Latin, a critical editor and elegant translator, a profound chronologist, and an elaborate theologian. His chronological system is given in his great work "De Doctrina Temporum," 2 volumes folio, 1627; of which his "Rationarium Temporum" is an abridgment, with a summary of general history. His "Dogmata Theologica," in 3 volumes folio, the labour of his advanced years, is a body of dogmatical theology, in which different opinions are stated with fairness. It was, indeed, thought so favourable to the Arians, that the Sorbonne obliged him to correct the mischief in an orthodox preface, which had only the effect of making him appear inconsistent with himself.

self. His own society took offence at his representation of the opinions of St. Augustine, and enjoined him to retract; with which he complied, being, he said, "too old to change his lodgings." His style in treating on these abstruse subjects is remarkably pure and perspicuous. His sedentary habits made him so great a sufferer from the stone, that when his physician, Guy Patin, informed him that his end was approaching, he caused a copy of his Rationarium Temporum to be brought, and presented it to him for his good news.

There is a good article in the "Huetiana" relative to the style of Petau and his brother Jesuits. "The Jesuits commonly write and speak Latin well; but their Latinity almost always has the fault of being too oratorical. This proceeds from their being employed at an early age to act as regents in the colleges. By these regencies they are obliged to speak continually in public; whereby they accustom themselves insensibly to the use of an uniform and artificial style, elevated above the middle kind. This may clearly be remarked in the letters of father Petau. He always curvets, and never walks; advances by numerous periods, by studied

figures; and never with the admirable simplicity of the Epistles of Cicero, who, great as he was in oratory, knew how to lay it aside on occasion. . . . . The letters of Petau are in a rounded, measured style: they are a tissue of phrases, a series of periods; they are shreds of declamations. All his didactic works, his Dogmata, his books on Chronology, his Critical Dissertations, are in this manner. Father Sirmond, though a Jesuit, was able to avoid this fault; perhaps because he had early quitted the business of the schools, and had passed a great part of his long life in the courts of Rome and France, where he had fashioned his language to the use of the world."

## Note (26), Page 55.

Philip Labbe, a native of Bourges, was of the order of Jesuits, in the colleges of which he was a professor in various branches. His literary character was that of indefatigable application: this, with the help of a strong memory, enabled him to publish a great number of books, chiefly compilations, which were useful in their time, though not distinguished for

for taste or accuracy. He is known to Latin scholars of the present day by his work on the quantities of words in that language, entitled "Eruditæ Pronuntiationis Catholici Indices," much used as a book of reference. His other works embrace the subjects of history, antiquities, chronology, geography, grammar, genealogy, and bibliography. His most voluminous undertaking was "A General Collection of Councils," of which he lived to print 8 volumes folio; and had prepared some more, which were completed by his friend Cossart. The whole appeared in 1672, in 17 volumes folio. Labbe died in 1667, at the age of sixty.

## Note (27), Page 55.

Gabriel Cossart, a Jesuit, born of a good family at Pontoise, was much superior in genius, though inferior in industry, to his associate Labbe, and distinguished himself as one of the best poets and rhetoricians of his order. His "Orationes et Carmina" were published by his brother Jesuit, de la Rue, with a dedication to the celebrated bishop of

Paderborn, the baron of Furstenburg, who had been the patron of Cossart. The volumes of Labbe's History of Councils from the 11th to the 17th were compiled by Cossart, who died at Paris in 1674.

## Note (28), Page 56.

Francis Vavasseur, a native of Parai in the county of Charolois, entered into the order of Jesuits in 1621. He was professor of theology in their college at Paris for thirty-six years, and died in that capital in 1681 at the age of seventy-six. Huet's estimate of his poetical character is confirmed by other writers, who represent him as more attentive to the purity of words than to the force and elevation of ideas. He wrote a treatise upon the Epigram, and three books of compositions of that class, many of which are insipid, as might be expected when the topic is eulogy and not satire. It is certainly not easy to give praise that *point* which seems almost naturally to form a sting in the tail of a satirical piece. Vavasseur's most esteemed critical work is a treatise "De ludicra Dictione," in which he shews that the burlesque

burlesque style is not authorised by the example of any Greek or Latin writer. He was the author of several theological works, but of no great importance. One of these is a "Dissertation on the Beauty of Christ." That such a subject should betray him into puerilities, is not to be wondered at. Like many elegant writers in a dead language, he wrote in his mother tongue in a mean and disagreeable style.

### Note (29), Page 56.

René Rapin, a native of Tours, who entered among the Jesuits in 1639, and taught belles-lettres in their schools, acquired a high reputation by his literary productions, and especially by his Latin poetry. His didactic poem on gardens, entitled "Hortorum lib. iv." has been more read than modern Latin poems usually are, and was re-edited by the learned Brotier so lately as 1780. It is accounted truly Virgilian in its diction, and contains many pleasing passages; but upon the whole is more distinguished for elegance than poetical spirit, and scarcely raises the author above

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above the rank of skilful versifiers. His "Sacred Eclogues" are much praised by his brethren; as well as his heroic, lyric and elegiac poems. It is said that he himself set no high value upon poetry (at least that of others); for, being once appealed to by Santeul and du Perier concerning the comparative merit of some Latin verses which they had written for a wager, and the stakes being placed in his hand, he read them a severe lecture on their vanity; and then, returning to the church which he had just left, he put the money into the poor's box. As a critic, Rapin made himself known by his "Réflexions sur l'Eloquence, sur la Poësie, sur l'Histoire, et sur la Philosophie;" and also by his "Comparisons" of Virgil and Homer, and other great writers of antiquity. In these works he is said to display taste and good sense, but sometimes to get out of his depth for want of solid erudition. A literary dispute which he had with his brother Jesuit Vavasseur is worth mentioning as a case of controversial ethics. He had published without his name some Reflections on the Poetics of Aristotle. Vavasseur, who was dissatisfied with him on a former account, published some very

severe

severe remarks upon these Reflections; and when Rapin complained of this treatment, he replied, that the fault was his own for writing anonymously; and that if he had known the work to have been his, he would not have attacked it. Though this was probably a false pretence, it could not easily be answered. Rapin, however, by his interest with the president Lamoignon, procured the suppression of Vavasseur's Remarks. Certainly, a writer who publishes without his name has no right to expect those regards which his name might inspire. On the other hand, nothing can be more contrary to controversial propriety than, in a reply to an anonymous writer, to address him by his supposed real name, as we have seen sometimes done for purposes of party malignity. Any author has a right, if he chooses, to wear a disguise, provided he does not take the advantage of it to shoot personalities with impunity. In such a case it is perfectly fair to drag him to the light, and place him at the bar of the public.

Father Rapin likewise wrote several works of piety in the manner, and upon the principles, of his order. In private life he was greatly esteemed

esteemed for probity and benevolence, joined to the politeness of one conversant with good company. He died in 1687, at the age of sixty-six.

## Note (30), Page 56.

The Jesuit Commire, a native of Amboise, was another considerable name in this poetical fraternity, and has received higher praises from his contemporaries than that of being able to pour out verses "stans pede in uno." He has been said in his Odes to have caught the true lyric strain of the age of Augustus; and in his Fables, to display the purity and elegant simplicity of Phædrus. It seems admitted, however, that his manner is generally diffuse and paraphrastic, as might be expected in one whose distinguishing character was facility. To poetry he joined theology, of which he was long a professor in the schools of his order. He bore an estimable character for openness and integrity, and mixed little in the affairs of the world. He formed a design of writing a historical work on the wars between France and England, in which he made

made some progress; and the "Mémoires de Trevoux" for June 1704 contain a well-drawn portrait from his hand of the duke of Gloucester. Commire died in 1702, aged seventy-seven.

## Note (31), Page 57.

Stephen Agard de Champs, born at Bourges in 1613, entered early into the society of Jesus. He first applied to belles-lettres, and wrote a Latin tragedy, which cardinal Richelieu caused to be represented in his palace. Becoming professor of theology at the Jesuits' college in Paris, he had for a disciple the prince of Conti, son to the prince of Condé, who was destined to the church. He entered deeply into the disputes concerning grace and free-will, and wrote a work "De Hæresi Janseniana," which he dedicated to pope Innocent X. After having been three times provincial of his order, in which he obtained a high consideration, he retired to la Fleche, where he died at the advanced age of eighty-eight.

Note

## NOTE (32), PAGE 58.

JOHN GARNIER, a learned Jesuit, was born at Paris in 1612. He is said to have regarded his entrance into the society as so providential, that every year, to an advanced age, he went on foot, fasting, on the anniversary, to a church two leagues from Paris, to return thanks for the blessing. He was well versed in ecclesiastical antiquity, and edited, besides the work mentioned in the text, "Liberati Diaconi Breviarium;" and "Liber diurnus Romanorum Pontificum." He also published a very well arranged catalogue of the Jesuits' library in Paris, to the augmenting and methodising of which he had paid great attention. Garnier died in 1681.

## NOTE (33), PAGE 58.

Few private families have deserved better of their country, and of the republic of letters, that than of DU PUY, known to scholars by their Latinised name of *Puteanus*.

The

The first of the name recorded in biography was CLEMENT DU PUY, an advocate in the parliament of Paris, celebrated for his eloquence and probity, and consulted in all the great law causes of his time. He died in 1548.

CLAUDE DU PUY, his son, counsellor in the parliament of Paris, was at the same time one of the most learned men and best critics, and one of the most upright and illustrious magistrates, of his time. When the city of Paris revolted against the king in the time of the League, he quitted it, and joined that part of the parliament which was assembled at Tours. He died in 1594, not long after the reception of the king in his capital, and his own return to his house. Though he published nothing, he was in habits of friendship and correspondence with the most eminent authors of his age, many of whom printed eulogies of him in different languages. The illustrious de Thou, who was nearly related to his wife, and closely connected with him by congenial studies and virtues, has consecrated his memory in his History.

CHRISTOPHER DU PUY, eldest son of Claude, went to Rome with the cardinal de Joyeuse as his

his prothonotary, where he was instrumental in preventing the first part of de Thou's History from being put in the list of prohibited books. He entered among the Chartreux, and died prior of the Chartreuse at Rome. He was publisher of the collection entitled "Perroniana."

Peter du Puy, third son of Claude, and the most eminent of the family, received an excellent education under his father, and from his earliest years displayed a great attachment to literature. His particular studies were law and history; and his reputation caused him to be employed in stating the rights of the crown of France to the bishoprics of Metz, Toul, and Verdun, possessed by the duke of Lorraine. He was appointed counsellor to the king in his council, and keeper of the royal library; and in these situations he highly distinguished himself as a zealous patriot, and a friend to men of letters. He became the author of a number of valuable works, chiefly relating to French history, in which he proved himself the warm and able advocate of the rights of the crown and of the Gallican church. He was the particular intimate of his relation the president de Thou, of whose history he wrote a justification.

justification. He died in 1651, at the age of sixty-nine.

JAMES DU PUY, brother of the preceding, joint-keeper with him of the royal library, and prior of St. Sauveur, was his associate in the composition of his works, and was publisher of the greater part. He died in 1656.

## NOTE (34), PAGE 59.

FRANCIS GUYET, prior of St. Andrade, was a native of Angers. After having formed connections with the literary circles in Paris, he went to Rome, where he acquired the Italian language so perfectly as to be capable of writing elegant verses in it. Returning to Paris, he was domesticated with the duke of Epernon, where he assisted in the education of the cardinal de la Valette. He undertook a work to prove the derivation of the Latin language from the Greek, but left it imperfect. He wrote marginal notes in many of his classical books, which afterwards came into the hands of Menage. Their value, from the representation of his critical character by Huet, would be dubious; yet his notes on Terence, Phædrus,

drus, and Lucan, have been printed in editions of those authors. He died in 1655, at the age of eighty.

## Note (35), Page 60.

Ismael Boulliau was born in 1605, at Loudun, of protestant parents. He abjured the reformed religion at the age of twenty-seven, and became a priest; but he seems still to have retained somewhat of the free and enquiring spirit of a separatist. On the dispute between the king of Portugal and the pope, who refused to grant his bulls to those whom the king had nominated to episcopal sees, Boulliau wrote two Latin treatises in favour of the Portuguese churches, which had the honour of being condemned by the Inquisition. He afterwards, by the direction of the minister of state Lyonne, wrote an excellent treatise, "On the Reformation of the four Religious Orders of Mendicants, and the Reduction of their Convents to a determinate Number." Boulliau was a man of almost universal literature, attended with singular modesty. He studiously shunned praise, and contented himself

self with the simple approbation of those who were judges on the topics in which he exercised himself. Towards the close of life he retired to the abbey of St. Victor at Paris, where he died in his eighty-ninth year.

## Note (36), Page 61.

Gabriel Naudé was one of the remarkable characters of his time. He was born at Paris in 1600, and received a literary education with the purpose of following the medical profession. He studied physic both at Paris and Padua, and took a doctor's degree at the latter university; but he does not appear ever to have practised in the profession. His reputation as a man of letters caused him to be engaged as librarian, first by the president de Mesmes; then by cardinal Bagni, with whom he resided several years at Rome; and finally by cardinal Mazarin. The latter conferred upon him two small benefices. Queen Christina at length gave him an invitation to her court, which he could not refuse; but, like most of the French who accepted her offers, he found the climate of Sweden so ill-suited

to

to his habits and constitution, that he soon left it, and died at Abbeville, on his return, in 1653. Naudé was a man who had set himself free from various prejudices, and thought for himself. Guy Patin, in one of his letters, gives a striking picture of the philosophical liberty in which he loved to indulge. He tells his correspondent, that M. Naudé, cardinal Mazarin's librarian, had invited Gassendi and himself to spend the night with him at Gentilli, on the condition that there should be no other company, and that they three should have a *debauch* together. "But," says he, "God knows what a debauch! M. Naudé never drank wine in his life; Gassendi is in such delicate health that he has left it off; and I drink very little. It will, however, be a debauch, but a philosophical one; since, being all three cured of the fear of bugbears, and liberated from the disease of scruples, that tyrant of consciences, we may possibly approach very near to the sanctuary."

One of the most distinguished of Naudé's numerous writings was meant to obviate a prejudice at that time far from being extinguished: this was his "Apologie pour les grands

grands Personnages faussement soupçonnés de Magie." In the records of biography there are many instances of the charge of magical practices brought against persons distinguished for talents and knowledge superior to those of the age in which they lived; and this was a liberal attempt to refute such an absurd imputation. It is to be lamented that his bold way of thinking, and disregard of common opinion, led him, in a work entitled "Considérations politiques sur les Coups d'Etat," to be the apologist of the detestable massacre of St. Bartholomew's. This, however, he justified upon the supposition that the hugonots were a state faction, which, under the direction of Coligni and other chiefs, was dangerous to the public peace; and not upon the grounds of religious intolerance.

Naudé, though temperate in his way of living, and pure in his morals, was hot-headed and opinionated. He was long involved in a warm controversy with the Benedictines concerning the real author of the famous book on "The Imitation of Christ," which they were desirous of fathering upon John Gerson, a celebrated monk of their order. Cardinal

Richelieu wrote to Naudé, then at Rome, to examine the manuscript copies on which Gerson's claim was founded, and he returned a report unfavourable to it. The contest was carried on till it became ridiculous in the eyes of the public; and in fine Thomas à Kempis was by process of law restored to the honour he had long possessed of appearing in the title-page of the book as its author. The other works of Naudé seem to have fallen into oblivion; his reputation, however, has given rise to a "Naudæana," which exists among the works of that class.

## Note (37), Page 62.

Peter Lambecius, born at Hamburgh in 1628, acquired at an early age a high reputation for learning, and after passing a considerable time in France, and at Rome, was made professor of history at his native place, and rector of the university. In this situation he underwent much vexation from the attacks of his enemies, who criticised with severity his writings and mode of teaching, and charged him with heterodoxy, and even with atheism.

To

To these charges he had probably exposed himself from the difficulty of acting an inconsistent part; for, whilst at the head of a protestant university, he was secretly a Roman catholic, having been converted many years before, when in France, by the Jesuit Sirmond. His life was not rendered more comfortable by marriage with a rich, but old and avaricious wife, whom he quitted within a fortnight; and, on the persuasion of queen Christina, repaired to Rome, where he openly renounced Lutheranism. He was received by the papal court with the respect always shown to a convert of distinction; and soon after went to Vienna, where the emperor made him his librarian. He died in that post in 1680, having published, in eight volumes folio a most elaborate history and description of the imperial library, upon a critical plan, which was regarded as a great improvement upon all preceding works of the kind.

## Note (38), Page 63.

This is a curious and instructive account of the operation of insufficient reasoning upon an

enquiring mind. It is acommon practice, (and, as I have heard, supported by high and recent authority,) in attempting to prove a point, to throw in arguments of all kinds, powerful and weak, sound and unsound, from the idea that a momentum is produced by the accumulated mass, which may force conviction where a less bulk, though of better materials, might fail; or, perhaps, from the expectation that frivolous arguments will act upon some minds, the texture of which would elude the force of solid ones. And the method may be a good one in addressing a mixed or popular assembly, a small proportion only of which consists of good logicians or well-informed persons. But in works of learning, in which the appeal is made to the understandings of men conversant in similar studies, and practised in argumentation, it is always dangerous to advance reasons of a kind that must bring into question either the judgment or the sincerity of the writer. The reader will be apt to regard him, in that case, either as the hired advocate of a cause to which he is really indifferent, or as a weak reasoner, whose own convictions carry no authority with them; and, as in the instance of

of Huet, he will be ready to doubt the truth of propositions which are thought to require such feeble support. That to many of the tenets of the catholic theology no better support can be applied from reasoning, will be admitted; it is therefore safer to rest them upon the authority of the church, and to wait for that divine illumination to dispel the mists of doubt, which our good bishop was so happy as to experience.

# MEMOIRS

OF

# PETER DANIEL HUET.

## BOOK II.

After I had returned to Caen enriched with a great addition to my library, and was enjoying it at leisure, and quietly pursuing my studies, the name of Christina queen of Sweden became famous in the world; among whose virtues was especially celebrated her love of learning, and her great liberality towards men of letters, whom she was reported to have invited from all parts, by the most splendid offers. (1) Among those at her court were Descartes, Saumaise, and Isaac Vossius, the latter of whom was her guide in the study of Greek, and explained to her the ancient authors in both languages; (2) nor did she suffer a day to pass without devoting some of her best hours to reading with him, in which she engaged so eagerly as to neglect the usual time for repose.

By

By this course of life her constitution was gradually impaired, and she fell into a state of feverish languor, disregarding the remonstrances of her physicians, whom she frequently derided. This queen, having heard from Vossius great commendations of the learning of Bochart, became so desirous of seeing and conversing with him, that she sent him an invitation in very honourable terms, and directed Vossius to stimulate him by frequent and urgent letters. In consequence of these allurements, though fettered by the public ministry of his religion, and the attractions of a very affectionate family, and habituated to the pleasures of study and tranquil leisure, he postponed every other consideration to the will of the queen, and was not deterred either by the length of the journey, the loss of time, or the inconvenience to his affairs. I had long entertained a desire of seeing Italy, and was just preparing to indulge it, when Bochart communicated to me his intention of going to Sweden, and plainly intimated his wish for my company. At first I made objections, contrasting the amenity and almost perpetual spring of Italy, and its numerous relics of venerable

venerable antiquity, with the bare crags and barbarism of Sweden. He, on the other hand, represented to me the wonders of Holland, celebrated in elegant verse by Scaliger; the illustrious literary characters in which at that time it abounded; its many splendid cities; and the vestiges of Gothic antiquity existing among the rocks of Denmark. In fine, I at length gave way, overcome less by argument than by friendship, and promised Bochart that I would accompany him. But while we were both preparing for the journey, I was seized with a sudden illness which interrupted my plans. The day of departure arrived, and Bochart could no longer delay; for a Dutch ship bound to Holland was waiting for us in the port of Havre, at the mouth of the Seine. He therefore set out, to my great grief, which would have been greater, had not I trusted that our separation would not be long. He travelled by land to Havre, and went on board; but through the prevalence of the north winds the vessel was so long kept on the shore, that, beginning to find myself better, I hoped I should be able to overtake and join him. With my health not yet confirmed

firmed I left Caen on April 14th, 1652, and proceeded in a litter to Havre. Arriving there about noon, I was extremely mortified to find that Bochart had sailed on that day at sun-rise. It was, however, some consolation that two other Dutch ships were lying off the shore, ready, as the captains said, to sail for their own country on the first south wind; but in fact, waiting to protect some merchant vessels which were falling down the river from Rouen. Credulously believing their assertion, I wasted eleven whole days there in tedious idleness; at length Heaven took pity on me, and I embarked and got to sea. As the war was impending between the Dutch and English, which soon after broke out with fury, we with difficulty escaped some English ships stationed near Dover to lie in wait for the Dutch vessels. Landing in Zealand, after I had viewed its capital, Middleburg, I proceeded without delay on board a smaller vessel for Holland, and did not stop till I reached Leyden. Immediately on my arrival I waited upon Saumaise; and as I foresaw a delay of some days in that city, I devoted them entirely to him, omitting no demonstration of respect-

ful

ful regard, especially after I saw that he was pleased with my attentions. Being there informed that Bochart had not yet left Amsterdam, I directly wrote him word of my arrival; with which intelligence he was so much gratified, that he sent a young man of Caen, who was in his company, to congratulate me, and conduct me to him; an instance of kindness and affection that, from one whom I sincerely loved, gave me great pleasure. I therefore hastened to Bochart at Amsterdam, where I was speedily visited by Vossius, who very politely told me, that he hoped the long journey we were about to enter upon would not only make us acquainted, but lay the foundation of a lasting friendship; that a commodious carriage was prepared for himself and Bochart, in which a place was left for me if I would accept of it. I replied, that I would thankfully make use of the kind offer.

On the fourth day we left Amsterdam, and reached Utrecht. I was there visited by a return of that disorder which had detained me at Caen, and was obliged to stop for some days, and call in the assistance of Henry Regius, a celebrated physician and much more celebrated

celebrated philosopher. I knew that he had been first attached to the Cartesian system, and was an assiduous follower of Descartes himself, but that he had afterwards rejected it with some degree of disdain, not without offence to Descartes. Hence, after having had some discourse respecting my disease and the manner of treating it, we had much discussion on the Cartesian opinions, which he did not altogether disallow; and he acknowledged he had profited much from that philosopher, of whom he spoke in high terms. (3)

We then came to Hardenburg, a town of Overyssel. The reader will probably be amused with the manner of creating the burgomaster of this place, as we learned it from some of the townsmen; and as I formerly gave a narrative of my journey in a copy of verses addressed to John Chapelain, which is published among my poems, I shall copy the lines in which this circumstance is described.

Hinc Hardenbergam sera sub nocte venimus * &c.

When

* The editor of Huet's work thinks it necessary to say that such a practice never prevailed in this place, and that the lines were written either from some idle tradition, or

When we had passed the famous city of Bremen, we came to a town of moderate size which derives its name from its seven cloisters (Closterseven). We there saw a formerly splendid monastery of nuns, now converted to other uses by the Lutherans, except some dilapidated cells allotted for the habitation of a few virgins who adhere to the rites of the catholic church. Five of these only were remaining out of a great number; one of whom we found lodged in the tottering ruins of a vast edifice, in great poverty, but clean, and supporting life by her wheel. It was gratifying to me, in this desolation of the catholic religion, to discover the relics of a purer worship. When I made known to her this sentiment, she expressed great joy at seeing one catholic in the midst of so many companions alien to that faith; and holding out her hand for me to kiss, as is the custom of the German women, she raised her eyes to

or in mere sport—I have therefore omitted them. The supposed mode, however, was, that all the candidates should sit with their beards placed upon a round table, in the midst of which a louse was to be turned out, and the owner of the beard to which it should repair was the person elected.

heaven,

heaven, invoking the divine blessing upon me, and devoutly marked my forehead with the sign of the cross: In truth, it was no small grief to me to behold so many splendid monuments of ancient piety laid in the dust, and the pure and holy worship of God abolished by profane novelty; and to see that place made a sanctuary for error and impiety, in which divine verity had been honoured and patronized.

After a long journey we arrived at Copenhagen, the capital of Denmark, a city pleasantly situated, and elegant in its appearance, as far as a northern climate will permit. Having fully surveyed it, I ascended a tower near the royal college, built for an observatory by Christiern IV king of Denmark, after, by his harsh treatment, he had expelled from his dominions Tycho Brahe, the father of astronomy; by this noble work supposing that he should alleviate the regret felt by the nation on the departure of that admirable person, and the conveyance into Germany of the curious astronomical instruments which he had invented. The construction of this tower was committed by the king to Christian Longomontanus,

montanus, who had lived some years with Tycho. (4) It is built in a round form, and raised to a great height, the ascent to which is not by stairs, but by an easy slope permitting a carriage to drive to the top. It is contiguous to a church, part of which having fallen through age, was repairing while we were there; and amidst the ruins we observed some great stones inscribed with Runic letters, such as are occasionally met with in Denmark and Sweden, and the neighbouring countries and islands, and have frequently fallen in our way. This is said to be the ancient writing of the Goths; and it is the common opinion there, that their ancestors transmitted to posterity in these solid monuments the memorial of their deeds and the glory of their great men. Become however almost illegible through the corrosion of time, they would entirely have perished, had not Olaus Wormius, by his perspicacity and unwearied labour, rescued these literary remains from the injury of revolving years. He, also, with sagacious diligence collected every thing rare and singular, both in nature and art, which chance presented to him in those regions; and no lover

of

of worth and learning came to Copenhagen without paying his respects to Wormius, and desiring to see his literary treasures. This office was not omitted by the company of friends with which I was associated. Bochart (De Animal. S. Script.), and before him la Peyrere; (Rélation de Groenl.) mention the tooth of a Greenland whale in the museum of Wormius, which was of the kind supposed by the vulgar to be an unicorn's horn. (5)

We thence repaired to the college, in order to survey the brass globe formerly made by Tycho, exhibiting the heavens, and all the signs and stars. An attentive view of this machine, which was long before known to me by fame, struck me with astonishment at the elegance of the workmanship and the accuracy of the construction. But it would be lost labour to describe the wonders of this and Tycho's other instruments, since he has delineated and exposed them all to view in his Mechanics. But that the reader may form some estimate of the magnificence of art displayed in this globe, he may be told that it was the labour of twenty-five years, and that Tycho expended upon it five thousand thalers, a sum equal

equal to about eighteen thousand of our livres tournois. Upon quitting Denmark, Tycho went to Prague, and carried with him all his astronomical apparatus; and when, in the year 1619, at the sack of that city by the Palatines, the other articles were pillaged, they abstained from injuring this globe, and it was afterwards carried safe and entire to the Jesuit's college at Neiss in Silesia. Ulric the son of Christiern IV. king of Denmark, having reduced that place, in 1632, seized upon this globe as by paternal right, and caused it to be conveyed to Denmark. The view of it excited in me a more ardent desire of visiting the isle of Huen, which Tycho made the seat of his astronomical studies for 21 years, and ennobled by his celestial observations and excellent writings.

He was born in Scania, of the noble family of Brahe, which is rather Swedish than Danish; for when I was in Sweden, among the five principal ministers of that kingdom, the first place, and immediately next to the queen, was possessed by Peter Brahe, a descendant of the same family. But it is not here necessary, nor is it my business, to write

the life of Tycho, which has been done by others with sufficient exactness. The purpose of my work requires me only to mention, that Frederic II. king of Denmark, by his kindness and liberality detained this astronomer in his kingdom, when he was preparing to remove and fix his residence at Basil.

In the Danish strait called the Sound there is a small island named Huen, gently rising above the sea so as to afford a free prospect on all sides. This spot appeared to the king extremely well accommodated to the studies and observations of Tycho; and sending for him, he presented him for life with the usufruct of the island (it is royal property), and gave him it to inhabit. At the same time he settled upon him ample revenues, and further promised that he would never withhold his assistance either in erecting buildings on the island, or in providing astronomical instruments. Tycho gratefully and gladly accepted this gift, and laid the foundation of the castle of Uraniburg on the 8th of August, 1576, the first stone being at his desire placed by Charles Danzée, the French king's ambassador in Denmark. Having frequently, while a boy, looked

looked at the figure of this building in Tycho's books at the house of my relation Gilles Macé, whom I often heard relating anecdotes of the founder, my mind was so much impressed by the circumstance, that in preference to every thing else, and to Copenhagen itself, I felt a violent longing to indulge myself with the real sight of the place. But although I was very importunate with my companions to take the voyage, I was unable to gain their compliance, so little were they inspired with the love of astronomy. One of them alone consented to accompany me; and hiring a vessel, with a gentle south wind we reached Huen on May 24th, 1652. This island is by some called Venusia; by others the Scarlet isle, of which last appellation I suppose the origin to have been the following incident related to me upon good authority, as having taken place in the reign of Frederic II. Some English at Copenhagen had offered to the king that if he would sell them this island they would pay him, as its price, as much English scarlet cloth as would go round its out-most margin, adding moreover a piece of gold for every fold in the cloth. The king inconsiderately accepted the

offer, not reflecting that if the English were to fortify the island, they might shut up the Sound with their fleets, and deprive the crown of its passage dues. Being therefore better advised, he determined to keep it in his possession, but at the same time he was very anxious not to appear to forfeit his word. In this emergence, his fool, whom he kept according to court custom, came to his relief. "Why (said he) is your majesty so much disquieted? say you will stand to the bargain, and sell them Huen, provided the purchasers immediately convey it away to the English sea; for that they must be mad if they suppose you will suffer them to stick in your very jaws." The wise counsel of the fool was followed, and the hopes of the English were frustrated; and hence, as I conjecture, the island retained the name of Scarlet. *

On landing, we walked to the little village which is the only one on the island. We were received by the Lutheran minister after the customary manner in Denmark and Sweden, where the clergy are extremely hospitable,

* It is scarcely necessary to observe that this story has all the air of a vulgar tale!—*Transl.*

and

and open their doors to strangers, expecting no gain, but merely the repayment of what they expend; a liberality that appears to me highly suitable to christian piety, and worthy to be imitated by the other nations who profess the name of Christ. Some refer this beneficence to the kings, asserting that they permit the country ministers to dwell in these mansions upon the condition of their admitting strangers. It is certain that among all these northern nations the duties of hospitality are held in great honour and respect. Being therefore kindly received, after we had rested awhile, we began to make many enquiries of our host, and the other surrounding inhabitants of Huen, respecting Tycho, and the castle of Uraniburg, the object of our visit; and to my surprise, they all affirmed that these names were entirely unknown to them. But understanding that there was one very aged inhabitant on the island, I caused him to be sent for. When I asked him whether he had ever heard of Tycho Brahe, and of a castle built by him to which he gave the name of Uraniburg, and in which he dwelt for twenty-one years, he replied that he not only knew them both,

both, but had been for some time in the service of Tycho, and had assisted in building his castle. He informed me that Tycho was a violent and passionate man, often abusing his servants and tenants, and given to wine and women,—that he had married a wife of the lowest extraction in his native village of Knudstrup, by whom he had many children, the disgrace of which alliance had greatly offended the illustrious family of Brahe. The good man then added, that if I came to see Uraniburg I should lose my labour, since it had been levelled to the ground, and scarcely the traces of the walls were left. When I enquired of him, as I had before done of some learned men in Copenhagen, the cause of this destruction, I found much contrariety of opinion. The latter in general affirmed that Tycho himself, on quitting Denmark, had demolished his own work; whereas it is certain that he left his affairs at Huen and Uraniburg to the management of a farmer and some servants, as the produce of this estate had been conferred upon him for life by king Frederic. Some asserted that Swedish troops had landed on the island in time of war and committed these

these ravages; a circumstance which could not but have been known to the old inhabitant, who referred the cause to the raging seas and stormy winds of the Sound, by which a slightly timbered building was easily shaken; especially as the courtiers, who obtained a grant of the island from the king after Tycho, took little care of preserving an edifice dedicated to astronomical purposes.

But from this incident we may learn how vain a thing is that glory which is sought with so much contention. For what could Tycho have in view as the reward of his long and earnest studies, except glory, his passion for which was not extinguished by the immediate prospect of death; for as he was breathing his last, he consoled himself with the expected grateful remembrance of posterity, and closed his eyes in the frequent repetition of the words "May I be thought not to have lived in vain!" Can *he* be considered as having reaped the fruit of his labour, who experienced the enmity of the king and nobles of the land? who saw his toils held in contempt, their products abortive, and himself precluded even by a judicial decree from making astronomical observations? and

who, in fine, an exile from his family, his pleasant habitation, and his country, in a foreign soil, and under the control of others, ended his life among a few friends, leaving the astronomical apparatus which he had provided with so much ingenious contrivance, and at so great an expence, exposed to the rapacity of ignorant foreigners—to which rapacity it, in fact, became a prey some years after, when it was totally pillaged by the Palatine troops—whilst his own children were left in obscurity, and almost in indigence? Such is the termination of human hopes! such the result of that insane love of praise and unbounded thirst of glory, stimulated by which, generous souls abandon themselves to the pursuit of vulgar fame, which, as it rests often on the false, and always on the light and mutable opinions of men, fades with the lapse of years, and generally vanishes in the oblivion of posterity! (6)

Of the cause which obliged Tycho to quit his country, Gassendi (Vit. Tychonis) has treated at large; I have however learned at Copenhagen, from persons who revered his memory, some circumstances relative to it, omitted

omitted by that writer, and worthy of being recorded. Although Tycho sometimes spoke of injuries sustained by him in Denmark, it was without any complaint of king Christiern, whom he rather openly excused; yet, it is certain that he lost the favour of the court, and by his majesty's order was stript of the royal bounty, which, however, he bore in silence, knowing that kings have long hands. But the following story was told me as the origin of his disgrace. The English ambassador to Denmark had brought with him a mastiff of extraordinary size, which caught the eye of Tycho, who requested it of him, to take to Uraniburg as a faithful guard to his castle. But the same gift was also asked by the master of the court, Christopher Walchandorp; and as the ambassador did not chuse to offend either, he refused them both; promising that as soon as he should return to England he would send over a brace of mastiffs, one for each. This he performed; but as one of them appeared the superior in form and stature, Walchandorp claimed it for himself, and the king adjudged it to him, notwithstanding the remonstrances of Tycho. Greatly indignant at this

this decision, he was led in his passion to use some unguarded expressions relative to the king, which were immediately carried to him by the master of the court, and hence proceeded the royal displeasure.

It was a particular object of our curiosity to see the king; and the time now arrived when he was to attend divine service in the church with all his train; we were therefore placed in the gallery, whence we could have a full view of the whole court. As I have the defect of being near-sighted, on which account I have been accustomed from a boy to use concave spectacles for looking at distant objects, I then put them on to survey the company, and especially his majesty, and the queen who sat beside him. This I did with so little caution and consideration, that I was not aware, while I was a spectator, of being myself an indecorous spectacle to all the bystanders, and especially to the king himself, who, as I was informed, publicly complained at dinner that he had been treated with so little respect by the foreigners who had been admitted into the church, as to have had glasses pointed at him by them. In consequence, though we should have

have thought it our duty, notwithstanding our great haste, not to leave Copenhagen without paying our obeisance to his majesty, yet the fear of encountering his displeasure induced us immediately to depart; I, with one companion, to Huen; and the rest to Elsinore, a town situated at the very mouth of the Sound.

To that place I also went, after having explored the relics of Tycho. Soon after, we visited the Sound itself, for the purpose of viewing the ships lying there in great numbers, either to exact, or to pay, the transit-duties, which are an ample source of revenue to the Danish king. We were there told that a very rich merchant, by name Lewis Geer, an inhabitant of Holland, originally from the Palatinate of the Rhine, having some years before contracted for the Swedish copper mines, carried on a very profitable trade, from which a great income accrued to the Danish treasury; —that the king's collectors were thereby tempted greatly to advance the duties upon his merchandize, and used force to compel payment from those who resisted the demand; and that Geer resolved to oppose force to force, and bringing

bringing twenty armed vessels to the mouth of the Sound, defended himself from injury and vexation.

While we were travelling though Denmark, we often saw hanging from gibbets the bodies of robbers and wolves, and in the lower beam of the gibbet some handsome knives sticking. On asking the inhabitants the reason of this custom; they told us that the knives were stuck into the wood by persons labouring under fever, or some other lingering disease; and that it was the common notion that if any one should take a knife out, the disease of its owner would immediately be transferred to him. This superstitious practice I have recorded in the following verses of my journey.

> Illic corporibus videas permista luporum
> Robore ferali pendentia corpora furum &c.

On passing the Danish boundary, we arrived at Helmstadt, then the first town in the Swedish jurisdiction*. Thither, on the 28th of May, a messenger came to us from the queen, who in her name ordered Vossius immediately to return to Holland, and not to see

* Scania at that time belonged to Denmark.—*Transl.*

her

her again till he had made satisfaction to Saumaise for the injury of which he complained, of being contumeliously summoned by him on some trifling occasion to plead before the rector of the university of Leyden, as if he had been one of the common professors. Vossius thus torn from us went back to Holland; and the messenger, who had brought the queen's mandate, was directed to act as our guide. Proceeding to Ostrogothia, on the banks of the lake Wetter, we had great pleasure in travelling over grassy meadows, luxuriant in the plant called lily of the valley, whence a fragrance exhaled which we should not have expected in a northern climate. We also gathered strawberries in the woods, and about Stockholm the woods were red with cherries. In the royal gardens, oranges in boxes and melons under frames were reared in the same manner as with us.

While we were coasting the Wetter lake, and enjoying its pleasant prospects, the good Swede, our guide, showed us at a distance an island in the middle of it, in which he said was a cavern of wonderful depth; that in this cavern, a magician named Gilbert had for many ages

ages been confined in strong fetters by another magician, with whom he had dared to contend for the superiority; and that several persons who had descended for the purpose of visiting or liberating Gilbert had paid the penalty of their temerity, being bound by some secret power; whence the vulgar abstained from the place. From the History of Olaus Magnus we may learn that this fable has for many years been disseminated in those regions, where it has been implicitly received by a credulous and superstitious race. This is a mental infirmity common to those who, being born in a cold climate, and scantily partaking of the benignant influence of the sun, are tardy in their intellectual operations, and incompetent to the discovery of truth and the correction of error: such, authors inform us, are the Laplanders bordering on Sweden, the Icelanders, and the Greenlanders. (7) The common people at Stockholm speak of a vast serpent, named Necker, which wanders about the circumjacent lakes, and devours boys who bathe in them; on which account they seriously dissuaded me from swimming when I wished for that refreshment in the hot weather. I was not,

however,

however, to be deterred by this bugbear; and they were much surprised to see me return safe from the attempt. I, however, gave them the friendly advice of keeping their boys from the lakes, till they were well skilled in swimming; since they might otherwise be carried to the bottom, not by the serpent, but by those very deep whirlpools which, opening among the irregular rocks, are unobserved by the incautious.

Let not the reader be surprised that in so cold a climate there should be heats which require refrigeration. These are produced by the long continuance of the sun above the horizon during the summer days, and the reflections of its rays among the solid rocks; nor do I remember ever to have endured so much from the heat as in Sweden. In consequence of this long delay of the sun, near the summer solstice I was able to write letters without a candle at midnight. In the winter, both there, and more especially in the more northerly parts, an extraordinary instinct is observed in the swallows, which, about the autumnal equinox, and at the first approach of cold weather, do not cross the sea, as is

usual

usual to them and to other birds which migrate from warmer climates; but immerge themselves in lakes, where they lie covered with ice, and as it were buried, during the whole winter, until, the ice being thawed by the warmth of spring, they rouse from their long sleep, ascend to the surface of the water, and take to wing. (8) What has been observed in our country is not less worthy of admiration—that in the arched rocks which are adjacent to the banks of the Orne between Caen and the sea, swallows in vast numbers, collected and conglobated like bunches of grapes, hang from the roofs during the whole winter. Of this habit of swallows neither Aristotle was ignorant (De Animal. l. 8. c. 16), nor Pedo Albinovanus, when he says, in his very elegant elegy on the death of Mæcenas,

Conglaciantur aquæ, scopulis se condit hirundo.

Another remarkable monument of Swedish superstition is seen in the great church at Stockholm, which is a picture representing the appearance of the sky on the day when Gustavus Adolphus left the city on his German expedition. Three suns were visible in

the heavens, surrounded with certain lucid circles; by which signs the people supposed that the great actions afterwards performed by that monarch were prefigured: not remembering that their own countryman, Olaus Magnus, remarks such parhelia to be frequent in the northern regions; of which I suppose the cause to be, that the clouds composed of a denser humidity act as mirrors, and readily receive and retain the images of objects.

The fabrication of the Swedish houses appeared to me worthy of notice. Trunks of pine and fir of the same length and thickness, accurately barked, and on the opposite sides hewn and planed, and notched near the heads, are laid in a square, and others of the same form are placed upon them on the smooth sides, and connected at the ends by the notches, till as many rows of beams have been fitted in this manner as are wanted for the height of the building. These, as they are easily put together, are also easily taken to pieces; so that it is common to see disjointed houses and materials of houses brought to market, and carried away by the purchasers to be reared in some convenient spot. Windows are added

to the roof, which itself is framed of wood and the incorruptible birch bark, and sods are placed over all, as we learn from Virgil to have been the custom in the rustic huts of Italy. The sods are sown with oats or other seeds, in order that the roots of plants may bind them the more firmly to the humble roof, which appears verdant and flowery, and serves, as we saw, for a pasture for sheep and swine. They assign as reasons for constructing the roofs in this manner, that the houses, made of resinous and inflammable matter, may not be set on fire by lightning, and that in time of war, if the town were besieged there might be a supply of fodder for the cattle. The Muscovites make use of the same contrivance in their houses; as do also the Icelanders, according to Arngrim Jonas. But the houses of the rich, especially the royal palaces, and the edifices for divine worship, are covered with sheets of copper, as Ovid relates the temple of Vesta at Rome to have been. These coverings contribute both to beauty and to durability, on account of the strength and lightness of the material, with which Sweden abounds; for its copper-mines are so productive,

tive, that money is coined of that metal, the pieces of which are bigger than tiles, and are kept by the opulent in great store-rooms built for the purpose.

As the construction of our chimneys, so different from those of the ancients, was the invention of a later age, so the Swedes, taught by necessity, the mother of arts, and having severer cold to contend with, have altered the common form of chimneys to a more commodious one. They are not placed in the middle of a wall of the room, as with us, but at an angle, that no part may be void of heat and light; nor is the cavity or funnel of the chimney square and extended in breadth, but of a round form, that the heat of the fire may be augmented by repercussion, and the smoke expelled by the force of the flame may not return. Further, the fire is not supplied by billets laid horizontally, in our manner, but set upright, as they rise out of the ground and receive those juices which, absorbed by the fibres, are dried by the sun's heat, and, as they are commonly resinous, readily inflame, and afford a proper fuel to the fire, which spontaneously follows the course

of the fibres without interruption. After they are burnt to a white ash, the funnel is stopt by a brass plate inserted through an aperture, by which means the heat is long confined within the room. Such chimneys are said also to be used by the Persians. We were told that Arnold Spirinx, a Dutchman, embassador from the queen of Sweden to Holland, having become sensible of the advantages of these chimneys, and in vain employed the ablest workmen to make the like in his own country, had a whole Swedish chimney, formed of thick plank, and firmly bound with iron, conveyed entire into Holland.

After we had arrived at Stockholm it was our first care to pay our respects to the queen. Her favourite at that time was Bourdelot, a French physician, born at Sens, and son of the sister of that Bourdelot who acquired some literary reputation by the publication of learned commentaries upon some ancient writers. The person in question, in order to recommend himself, assumed his uncle's name, though that of his father was Michon. The queen was induced to commit to him the care of her delicate health, by the recommenda-

tion

tion of Saumaise, who was of the same province. Michon was not unskilled in the art of medicine, but was much better versed in the arts of a courtier, which he had long practised, with those of physic, among ladies of quality. He was, however, totally ignorant of those parts of knowledge in which what is termed erudition consists. As the queen had thrown herself into a state of languor by her intense application to those studies, and was occasionally attacked by slight fevers, Bourdelot, in the first place, craftily attending to his own consequence and reputation, removed all books from her sight, and denounced certain danger to her life should she persist in literary pursuits. He then, in private conversations, insinuated that a learned woman was regarded in a ridiculous light by the elegant ladies of the French court. And as he besides amused her with his pleasantry and jocularity, he gained so great an ascendancy over her youthful mind, that she began to lose all relish for serious learning. For the disposition of Christina was so flexible and wavering, that she entirely depended upon the opinions of others,

others, especially of those who had acquired her esteem by any species of merit. Thus, when during her passion for letters she had resigned herself to the tutorage of Saumaise or Vossius, she conformed so implicitly to their judgments, that she immediately sent invitations to all whom she heard them commend, as was the case with Bochart, who had long been intimately connected with Vossius. And now, having by the advice of Bourdelot laid aside her studies, and indulged in leisure and relaxation, by which her health was somewhat amended, she declared herself not only cured, but preserved from death by his means; and from this period she gave so much credit to this buffoon, that she almost repented of having learned any thing. This circumstance destroyed almost all the pleasure of our journey; and was the cause that Bochart, invited with so much earnestness as it were from another world, was not received according to his merits. Nor did we doubt that this was to be imputed to Bourdelot, who considered it as his interest to banish learned men from court, lest his own conscious ignorance should be rendered

rendered apparent from the comparison. And this was probably the true cause of the unpolite dismission of Vossius. (9)

The queen was a great enemy to matrimony, and earnestly dissuaded me from it; and as she was jocose and free of speech, she told me that she had read in Pausanias (Bœotic.) that a certain Argive, my namesake, had caught his wife in adultery, and that the incident was ominous, and ought to warn me against such a misfortune. I replied that the example might be taken in a contrary sense, for the husband amply revenged himself by the death of his wife and the adulterer; and besides, that our names by no means agreed, for that his was Υηττος, but mine was much nobler, namely Υετιὸς, one of the appellations of Jove himself, (Pluvius).

In this vacation of letters, however, the royal library increased both in the number and value of books, which flowed in upon it from all parts. For to those which Gustavus Adolphus had brought into Sweden among his German spoils, were added many purchased at the sale of the Mazarinian library, as well as the library of John Gerard Vossius, bought for

for a great sum from his son Isaac. Besides these were the Petavian library, consisting entirely of ancient manuscripts, Greek and Latin; and the Gaulminian, composed of Hebrew, Arabic, and other exotic books of this class, which, however, soon afterwards returned to Gaulmin, who asked an immoderate price for it. (10) Isaac Vossius had also added many valuable manuscripts which he had collected in different parts of Europe with great diligence. Among these was a pretty large ancient Greek volume, in which were contained some tomes of Origen's Commentary on Matthew, together with his treatise on Prayer. When I had understood that this volume came from Vossius, and enquired of him whence he had it, and what became of it after my departure from Sweden, he informed me that it was part of the pillage of the library of Worms, and came into his hands after having been bought of the soldiers for a trifle. On the recommendation of Bochart I set about copying it with the queen's permission; and hence proceeded the edition of Origen's Commentaries published by me in some subsequent years.

A few days before, there had arrived at Stockholm

Stockholm Mark Meibom, who had presented to the queen the Seven Writers on Ancient Music, illustrated by his own interpretation and notes, and inscribed to her Majesty. By this work Meibom performed a meritorious service to literature, in recalling from obscurity, and almost from death, and restoring to its pristine dignity, the ancient music, so long neglected and uncultivated, and become obsolete through length of time. His attempt, however, failed of due applause from a fastidious and indolent age, the contemner of sound learning. Had not the prescribed course of my studies called me to other pursuits, I should gladly have accompanied him in the perusal of those admirable inventors of a noble art, and have learned his ideas of them from his own mouth. (11)

When we were at Stockholm, the post of chancellor was filled by Axel Oxenstiern, a man who has deserved highly of his country; formerly prime minister of the kingdom under Gustavus Adolphus, distinguished by various important embassies, a lover of letters and well versed in them, and greatly celebrated for prudence, sagacity, and magnanimity. While I called

I called to mind his great qualities and splendid actions, I could not but admire that modesty and simplicity of manners which seemed to level him with the meanest, and the courtesy with which he received strangers like ourselves. (12)

In Sweden the memory of Descartes was still fresh, who, having two years before been invited to Stockholm by the queen, ended his days there. Beyond the northern suburb of the city is a cemetery for the interment of those who are not of the Lutheran religion. When I was informed that Descartes was buried there under a conspicuous tomb, I went to the spot, and found a moderately large structure of fir planks, covered with pompous inscriptions to his praise. The whole was the work of Peter Chanut, the French embassador to Sweden, in whose house Descartes died. (13) As this timber edifice was constructed and painted to resemble stone, and the inscription bore that the body of Descartes was deposited *sub hoc lapide*, an unknown hand had ingeniously corrected the latter word by *ligno*.

It may not be impertinent or uninteresting to the readers, here to relate a deed of singular atrocity,

atrocity, which would be almost incredible were it not supported by the testimony of many from whom I heard it, and had it not been perpetrated in this very place not long before my arrival. A Swede, of sound mind and good morals, well esteemed among his neighbours, at noon-day seized a boy four years old as he was playing in the street amidst his companions before his father's house, and killed him by plunging a knife in his throat. On being apprehended and brought before the magistrate, he neither denied nor excused the fact, nor deprecated the punishment. "I know," said he "that I have deserved death, and I employed this artifice to obtain it from you, satisfied that there could scarcely be a safer way of securing eternal salvation, than to quit the world with the senses entire, with a body undebilitated by disease, the soul being lifted to God by the pious prayers of religious men, and aided by their counsels and exhortations. Apprised, therefore, that such a kind of death was not here to be procured but through the commission of some capital crime, I thought that I perpetrated the lightest in killing a child not yet infected

infected with the contagion of this world, and taken from indigent parents, burthened with a numerous offspring." Having thus said, and received the sentence of condemnation, with a cheerful and smiling countenance, and chanting hymns aloud, he underwent the punishment. (14)

It was at this time divulged that Gabriel Naudé and Raphael Trichet du Fresne had been invited by the queen from France; the former to undertake the care of the library; the latter, of the cabinet of curiosities; and that they had left Paris and would soon arrive. While the French rejoiced at this news, the Swedes expressed their discontent, complaining that the treasury was exhausted by enormous expenses, and that the wealth of the kingdom was lavished upon strangers, especially the French; whom, as coming from a distant country for the purpose of pillaging them, they beheld with great ill-will, resenting the preference over the natives, in the appointment to offices, given by the queen to a hungry race, greedy of foreign emoluments. (15) Reflecting upon these dissatisfactions, I began to repent of my unpropitious journey, and hastened

hastened to quit a hostile people, especially as autumn was at hand, and I was to take care that my return might not be precluded by the violent storms of approaching winter. I was likewise recalled to my country by my domestic affairs, which I had not, indeed, deserted, as I could not have done without a very serious loss, but had only intermitted my attention to them for a time. When I applied to the queen for permission to depart, she was pleased to suggest many motives to detain me, giving me expectations of honourable and advantageous engagements; and especially representing that I might complete the edition of Origen's Works, which I had even then announced, at my leisure, with her, and aided by the stores of her library. I, on the other hand, pleaded the magnitude of the work, the length of time and labour that it would require, and the urgency of my private concerns, which would not permit such a protracted delay. These arguments having been discussed on both sides for some days, the matter was at last settled on the following conditions; that I should be allowed to revisit my own country for the ensuing winter, on promising to return to Sweden

Sweden in the spring. This, in fact, I would have done, had not the rumours of Christina's approaching abdication become more and more prevalent—an event which I had before augured, as well from the queen's disposition, as from some sentiments which she had lightly and carelessly dropt concerning the pleasant tranquillity of a private life, and the incommodities of regal grandeur. Wherefore, although I had pledged my faith to the queen for my return, yet, on leaving Stockholm, I felt no scruple, when I paid my vows to Mercury for a safe journey back to France, to signify that I meant never to revisit Sweden, in the following lines written in the style of Catullus.

Bocharti comites, cohors inanis,
Aptis sarcinulis et expeditis, &c. *

In another copy of verses, composed in French, I had with some keenness satirized the manners of the Swedes. When I recited these to Bochart, he wrote them out, and carried

* I shall only refer by the first lines to the Latin poems when mentioned, without either transcribing the originals, or attempting a version, which last would be fruitless labour, since their merit chiefly consists in the happy adaptation of classical phraseology. *Transl.*

them

them to the queen, to whom he read them as a piece of amusing pleasantry. She was entertained by the verses, but observed that her countrymen would by no means approve of an attempt to ridicule them; and therefore it would be proper to keep them secret. (16)

As a compassion, on my return, I engaged Peter Cahaignes de Fierville, of Caen, nephew of Stephen Cahaignes, before mentioned. His parents had associated him with Bochart on his journey to Sweden, and directed him to be entirely governed by his determination. But being wearied with his long stay in a barbarous and unpleasant country, and dreading the long nights and short days of impending winter, notwithstanding the strong remonstrances, and almost the commands, of Bochart, he resolved to leave Sweden with me, and offered himself as a trusty attendant and companion.

Another reason induced me to think of returning in good time to Caen. I had for many years observed that my long and intimate connection and community of studies with Bochart, a man alien from the catholic party, and to whose authority and reputation I paid much deference,

deference, was disapproved by the generality, and regarded as scarcely consistent with my soundness in the faith. And this suspicion was greatly aggravated when it was known that I had gone in this dangerous company to countries attached to the Lutheran sect; and was making a long residence in a court openly adverse to the catholic doctrine, and with a queen, who was eager in all her inclinations, and was supposed desirous of propagating her religious opinions; especially as she had intimated that my services would be useful to her in some embassies in Germany. I was conscious of the futility of these notions; yet I thought some attention should be paid to the public opinion, however unfounded, and that these idle rumours should be silenced by my return. I moreover conceived that a regard, as well to the glory of God, as to my own salvation, enjoined me not only to preserve untainted the purity of religion which I had imbibed from my most holy mother the catholic church, but to take due care that no occasion for judging otherwise of me should be afforded by my negligence.

NOTES

# NOTES
TO
# THE SECOND BOOK.

NOTE (1), PAGE 119.

FEW characters have produced more discussion in their time than that of CHRISTINA, queen of Sweden, daughter of the great Gustavus Adolphus. The circumstances of her being one of the class of learned females, of her keeping a court filled with men of letters invited from various parts of Europe, of her abdicating a crown for the sake of a life of literary freedom, and of her change of religion after seeming indifferent to all, rendered her an object of great curiosity, and caused abundance of speculation as to her principles and motives. At this cool distance of time, however, opinions probably do not much differ concerning this once celebrated person. As a woman and as a sovereign she can inspire little esteem, having

equally disregarded the decencies of the former character and the duties of the latter. In her literary pursuits she was capricious and pedantic, aiming at what she could never attain, and directed by no solid views or regular plan. She took up studies because she found great importance attached to them in the learned world, and then deserted them through levity or disgust. In her change of religion she was manifestly actuated solely by considerations of convenience or interest. Yet her love for literature, ill-directed as it was, had elevated her mind in some respects beyond the usual level of sovereigns, and had given her some just notions of the true estimate of human beings, as detached from rank and fortune. When vanity and other passions did not interfere, she could think and act like a real philosopher; and it is to her credit that her conversion to a persecuting religion did not prevent her from inculcating the principles of toleration. It is unnecessary here to enter into any details of her history, further than to mark some of its chronological periods. She was born in 1626, and succeeded to the throne on her father's death in 1632. She was crowned

crowned in 1650, and resigned her crown after wearing it four years, in 1654, at which time she declared her change of religion. She visited France in 1656; and in 1658 fixed her residence at Rome, where she died in 1689, the sixty-third year of her age.

## NOTE (2), PAGE 119.

ISAAC VOSSIUS, son of the very learned Gerard-John Vossius, was born in 1618 at Leyden, where his father was then a professor. Endowed with great quickness of parts and an excellent memory, he proved himself, in point of learning, a worthy son of such a father; and at an early age made himself known by several publications on subjects of profound erudition. Ancient geography and chronology were especially objects of his research, and he distinguished himself as an advocate for the chronology of the Septuagint in preference to that of the Hebrew text. His literary character was a remarkable compound of scepticism and credulity. Under the stigma of very lax faith with respect to the Christian revelation, he was boundlessly credulous as to the mar-

vellous relations of travellers ancient and modern; so that king Charles II. said of him, "he would believe any thing but the Bible." In a work of "Various Observations," he assigned to ancient Rome fourteen millions of inhabitants, and to a town of modern China, twenty millions. In every thing, what was wonderful and extraordinary captivated his imagination; and novelty seemed to be much more to his taste than truth. His reputation, however, caused him not only to be engaged by Christina in her literary service, but to be selected as one of the learned foreigners to whom Louis XIV. extended his bounty. He came into England in 1670, and was presented with the degree of doctor of laws at Oxford. This country became thenceforth his place of residence, which was rendered comfortable to him by a canonry of Windsor and apartments in the castle there. When he lay on his death-bed in 1688, being urged by the dean of Windsor to receive the sacrament, either disregard of that solemnity, or the expectation of still surviving, induced him to decline the proposal, with the observation, that what he then wanted from the dean was to be put in

the

the way how to make the farmers pay him his dues; and in this unedifying manner he left the world. His valuable library was purchased by the university of Leyden; the love of letters being then, it seems, not strong enough in England to prevent a treasure of that kind from leaving the country.

## NOTE (3), PAGE 124.

HENRY RÉGIUS, or DU ROY, was a native of Utrecht, and was educated for physic, which he practised in several parts of the United Provinces. In 1638 he was made professor of medicine and botany in the university of Utrecht. He was an early convert to the Cartesian philosophy, which he promoted with so much zeal among his auditors, that the other professors took the alarm; and, at the instigation of Gilbert Voet, the *senatus academicus* lodged a complaint against him before the magistrates, in consequence of which he was prohibited from lecturing publicly or privately upon any other than medical subjects. He had deviated so much from the doctrines of his master, that when he showed him before publication

publication his "Fundamenta Physices," Descartes advised him not to print it, at least not without much alteration. Regius, however, not only refused to comply, but in his second edition omitted all the praises of Descartes which he had inserted in the first, a conduct which necessarily made a breach in their friendship. He was the first who applied the Cartesian principles to medicine. He died at Utrecht in 1679.

## NOTE (*d*), PAGE 127.

CHRISTIAN LONGOMONTANUS, an eminent Danish astronomer, was a remarkable example of natural genius and industry struggling with the disadvantages of fortune. He was the son of a poor peasant in Jutland, who cultivated, according to his slender means, the disposition for learning which he discovered in the boy. But losing this parent at an early age, Christian was able to obtain no other indulgence for his desire of instruction, than to be allowed to study during the winter, upon the condition of working hard in the fields all summer. At length he escaped from his

his family, and went to Wiborg, the college of which place he attended several years, supporting himself in the meantime by his manual labour. Here, by his conduct and proficiency in his studies, he ingratiated himself so much with the professors, that he was recommended by them as an assistant to Tycho Brache than residing in his island of Huen. With him he continued eight years, rendering himself highly useful to that astronomer by his exactness in making observations; and he afterwards followed Tycho to his residence near Prague. Returning at length to his native country, he was first appointed rector of the college of Wiborg; and finally, in 1605, obtained the completion of his wishes in the professorship of mathematics in the university of Copenhagen. The principal work of Longomontanus is his "Astronomia Danica", which contains all the discoveries of Tycho, with a proposed improvement upon his system. He expended much fruitless pains upon the problem of the quadrature of the circle, concerning which he had a controversy with Dr. Pell, an English mathematician. He died in 1647, about the age of eighty-five.

NOTE

## Note (5), Page 128.

Olaus Wormius (*Worm*) eminent as a physician, naturalist, and historian, was born at Aarhusen in Jutland in 1588. He studied in various schools of learning, and travelled through several countries of Europe, intent upon the acquisition of knowledge and the collection of curiosities. On returning to his own country he was appointed to the chair of Greek, and afterwards to that of Natural Philosophy, in the univeristy of Copenhagen; and in 1624 he succeeded Gasp. Bartholine in the professorship of medicine. He was nominated physician to the king, and at his death in 1654 was rector of the university of Copenhagen. The most valuable works of Wormius are those on the history of his own country, in which he displayed much accurate research, and a profound knowledge of northern antiquities. He left a detailed description of his celebrated and copious museum, which was published after his death in a folio volume with fine plates, under the title of "Musæum Wormianum." This learned man was not

not without credulity. He wrote a history of the Leming rat in Norway, which animal he supposes at certain periods to fall from the clouds. He was a great believer in the medical virtues of the horn of the sea-unicorn; and he asserts, as a serious fact, that a woman laid two eggs, furnished with white and yolk.

### Note (6), Page 136.

It appears extraordinary that the writer could discover no other motive in the mind of man to great exertions in the cause of science, than the love of glory. Besides the desire of benefiting mankind, which, perhaps, is seldom more than a secondary consideration, the pure love of knowledge, and the natural propensity to advance in the pursuit of truth, will sufficiently account for all the labours sustained by an active and enquiring mind. These inducements I believe (in this country at least) to operate much more frequently and steadily in scientific researches, than the passion for fame, which they often afford little scope for gratifying. Can it be thought that amidst the sublime speculations which produced

duced Newton's Principia, an idea of the glory he should acquire by a work which scarcely twenty persons in Europe were likely to understand, intruded into the great mind of that philosopher? Fame may be the leading object of the warrior, the poet, the artist, but scarcely of the man of science, whose investigations must be patiently pursued in silence and solitude; whilst their results, when most satisfactory, are to be judged of only by the few who are attached to similar studies. If, as here asserted, Tycho Brahe consoled himself on his death-bed with the hope of being thought not to have lived in vain, *that hope* was fulfilled, notwithstanding all the misfortunes of his life; for he has left a name held in honour by the votaries of the sciences which he so much promoted: and those misfortunes were rather occasioned by his own intemperate passions, than by neglect of his real merits, which appear to have been fully recognized by his contemporaries.

To the preceding anecdotes of this remarkable person I shall only add, that after quitting Denmark he was invited to Prague by the emperor Rodolph, a lover and patron of science,

science, who gave him a magnificent house and a liberal pension; and that he died there in consequence of an accidental disease in 1601, at the age of fifty-five: it is therefore by no means true that his latter days were unhonoured.

## NOTE (7), PAGE 142.

To this attempt to associate superstition with the influence of climate, it is an obvious objection, that superstition is the companion of ignorance throughout the globe, and fills with fears and apprehensions not less the negro under the burning sun of Guinea, than the Greenlander in his subterraneous cavern. The gloom of a northern sky may indeed appear to favour it; but the terrific phænomena of nature under the tropics are not less adapted to fill the minds of the inhabitants with the dread of "powers unseen and mightier far than they." In fact, superstition is so radical in human beings, that nothing but that culture of the reasoning faculty which is termed philosophy is capable of extirpating it. Without philosophy, there is no form of religion that

that does not turn to superstition; and Huet himself must upon reflection have confessed, that the catholic vulgar of the south of Europe are not *less* subject to this mental infirmity than the protestants, or even the pagans, of the north.

## NOTE (8), PAGE 144.

The submersion of swallows during winter, although credited not only by the vulgar, but even by naturalists, in the north of Europe, is a circumstance so contrary to the economy of nature and the laws of circulation in warm-blooded animals, that the most intelligent enquirers seem to agree in considering it as a fiction. The point is discussed at length, and with much information, in Buffon's History of Birds.

## NOTE (9), PAGE 151.

The ABBÉ BOURDELOT, as he was usually called, for he had been presented to two ecclesiastical benefices, was probably a protestant by parentage, since he was born at Geneva, and his

his mother was a relation of the celebrated Beza. In manners he appears to have been a perfect specimen of an intriguing court physician. He had insinuated himself into the favour of the Prince of Condé before he went to Sweden; and the caustic Guy Patin speaks of him as "a monstrous liar and a gambler." Though Huet represents him as unlearned, he held a kind of academy at his house in Paris, of which the memoirs, under the title of "Conferences," were published by the abbé Gallois. His death, in 1685, at the age of seventy-six, was the consequence of a dose of opium taken by mistake. It threw him into a stupor, for the recovery from which a warming pan was used, and a burn which he received in the application turned into a gangrene that proved fatal.

### Note (10), Page 152.

Gilbert Gaulmin, a native of Moulins, was a master of requests, a counsellor of state, and intendant of Nivernois. He appears to have been a man of more parade than solidity of erudition; though Costar affirmed of him that

that he knew all the languages that the confusion of Babel introduced on the earth. He was accustomed to harangue to an assembly of men of letters at the Luxemburg, who regaled him with abundance of incense. His writings were chiefly translations of some obscure Greek authors, with annotations; and pieces of poetry. Among the latter were some stinging epigrams against the parliament of Paris in its quarrel with cardinal Mazarin. The rector of Gaulmin's parish having refused to marry him to a woman whom he brought to the altar, he declared in the rector's presence that he took her for his wife, and cohabited with her. The name of *à la Gaulmine* was afterwards given to such marriages, which were determined to be illegal. After his death, his valuable library was annexed to the king's.

## NOTE (11), PAGE 153.

MARK MEIBOM, a man of learning, but a pedant, was a native of Tonningen in Schleswig. After he had presented the work here mentioned to Christina, she had, or affected to have, a desire to hear some of that Grecian music

music in the praise of which he was so eloquent, and a day was appointed for an exhibition, vocal and instrumental, before the whole court. Meibom himself, who had neither voice nor practical knowledge, was vain enough to undertake the vocal part, and his performance, and that of his auxiliaries, was so ridiculous, that the whole audience broke out into laughter. Provoked with his disgrace, he ran up to Bourdelot, whom he imagined, perhaps justly, to have contributed to it, and gave him a blow in the royal presence, and then hastily quitted Stockholm, and went to Denmark. It is not improbable that this comic scene gave the hint for the humorous display of ancient music in Scriblerus. Meibom obtained a professorship in the college of Sora, and was afterwards made president of the board of customs at Elsinore. The quarrels in which his irritable temper involved him having at length obliged him to quit Denmark, he went to Amsterdam, where the professorship of history was conferred upon him. Losing this place in consequence of a dispute with the burgomaster, he visited France and England for the purpose of selling a supposed discovery of the

the construction of the ancient galleys—a matter of as little utility as his revival of ancient music. On this subject he wrote a learned dissertation. He had a plan of correcting the Hebrew text of the bible by means of a metrical system which he imagined he had discovered in its composition; and he published a specimen of this scheme of emendation. He gave other proofs of deep erudition, though little under the controul of sound judgement; and died at Amsterdam at a very advanced age about 1711.

## NOTE (12), PAGE 154.

COUNT AXEL OXENSTIERNA, one of the great men of his age, descended from an ancient and honourable Swedish family, was born in 1583. His first introduction to public business was under Charles IX., who employed him in various diplomatic affairs, which he conducted so as to establish a high reputation for political sagacity. Gustavus Adolphus on his accession promoted him to the post of chancellor, and during his whole reign reposed the utmost confidence in his fidelity and talents. He accompanied that hero into Germany, where he was

was employed both in a civil and a military capacity; and at the time of the battle of Lutzen he possessed the supreme command of the Swedish and allied forces upon the Rhine. After the death of Gustavus in that battle, the Swedish government delegated to Oxenstierna unlimited powers in negotiating with foreign states and conducting the war in Germany; and it was chiefly by his wisdom and magnanimity that the declining interest of the Swedes was sustained, and their affairs were retrieved after the severe blow at Nordlingen. On his return to Sweden after an absence of ten years, he resumed his seat as chancellor, and acted as one of the guardians of the kingdom in the minority of Christina, whom he took great pains to instruct in the art of government. He used all his influence to oppose her intention of abdicating the throne; which unadvised act, together with the derangement of the finances occasioned by her extravagance, gave him great concern, and made him wish to withdraw from public business. He continued, however, to discharge his official duties till his death in 1654. The character of this great statesman was extremely high through-

out Europe, and his worth and integrity were not less acknowledged than his abilities. He had received a literary education, and was well versed in the learned languages and the sciences, particularly that of theology.

## NOTE (13), PAGE 154.

CHANUT, a native of Riom, after having been long resident as the French king's ambassador at the court of Sweden, was employed in other diplomatic missions, and finally recalled to assist in the royal council. He was much esteemed for fidelity and capacity in his different employments, and died in 1662, at the age of sixty-two. Some curious memoirs extracted from his dispatches were published after his death by M. Linage de Vauciennes. He deserves the gratitude of men of science for his kind attèntions to Descartes, who was probably considered at the French court as a deserter of his country.

## NOTE (14), PAGE 156.

Of this horrid species of fanaticism there have

have been several instances in the northern countries of Europe, and it once prevailed to such a degree that magistrates were seriously occupied in finding means to prevent it. One of the most obvious was, not to indulge the criminal's desire of capital punishment, but to commute it into imprisonment for life with hard labour. The existence of such a crime cannot but suggest reflections on the principle from which it has originated; and a few of these which have occurred to me, I beg leave to offer to the reader.

That the doctrine of a future state is of the highest moral importance to mankind, will be denied by none who speculate upon the motives of human actions; but whether it will eventually be useful or prejudicial to society, must depend entirely upon the *terms* proposed for obtaining happiness or avoiding misery in another life. The simple desire of being happy hereafter is a barely selfish emotion, in no respect different from the same desire relatively to this world; whence I am much surprised that a late celebrated moralist should have given it admission into his defi-

nition of virtue. Even the notion of eternity annexed to it only adds to its intensity, and does not alter its quality. It is a potent engine, but as liable to misdirection as any other powerful machine. Among the numerous religions which have popularly prevailed in the world, it is to be lamented that scarcely any one has uniformly and without exceptions inculcated the doctrine that the future condition of man will be exactly proportioned to the good or evil he has done in this stage of his existence: almost all have pointed out some by-roads to heaven, unconnected with the direct path of moral duty. In particular, a great stress has usually been laid upon the manner in which the last moments of life have been spent, and the sentiments and ceremonials with which the world has been quitted. Thus the poor wretch in question founded his confidence upon an elevation of his soul to God, aided by the prayers and exhortations of the pious; and he thought that dying in such a happy frame of mind would expiate every previous crime, and secure him eternal felicity. This notion is too much encouraged by

by the public devotional practices permitted in all christian countries as preliminary to execution, and which, under the administration of enthusiasts and fanatics, are often accompanied with such assurances of the divine forgiveness and favour, as almost sanctify the death which is intended to deter others from similar offences. In some Roman-catholic countries there are fraternities of charitable persons instituted for the express purpose of procuring to criminals these dying consolations, which are afforded in an abundance, and with a parade of solemnity, much beyond the power of an honest poor man to procure; and must, doubtless, with the prevalent ideas of their efficacy, operate as a kind of premium for the commission of crimes. Such charity could not, however, be blamed, did its exertion really make to a fellow-creature all the difference between eternal happiness and eternal misery; nor do I know upon what ground the reasoning of the murderer above mentioned could be refuted, by one who should admit that the sentiments with which he immediately left this world would determine his doom in another.

NOTE

## Note (15), Page 156.

It must be acknowledged that these complaints of the Swedes were not without foundation; nor was the character here attributed to the French nation void of resemblance. It has been remarked of the French, that although they travel from motives of curiosity or improvement less than the natives of most civilized countries, yet that, in pursuit of emolument, they are to be found all over the globe; and that they almost universally render themselves obnoxious by their intriguing spirit, and their avowed contempt for the manners and customs of other people. If in the latter respect the English are nearly as blameable, they make some amends by the easiness with which they submit to imposition, and the generous independence of their conduct.

## Note (16), Page 159.

The queen appears in this instance to have been more prudent than the two Frenchmen, who

who presumed not a little on her preference of foreigners when they expected to entertain her by a satire on her own countrymen. French petulance has seldom appeared in more striking colours. With respect to Huet's promise of returning to Sweden, when it is evident that he had no such intention, it will admit of some excuse from the apparent controul exercised over him by a sovereign of whom he was not the subject.

# MEMOIRS

OF

# PETER DANIEL HUET.

## BOOK III.

In my journey to Sweden, on looking over the shelves of the library at Gottorp, I observed some ancient Greek books which I thought might be of service to my literary pursuits. On my return, therefore, I determined not to quit the Danish province forming the Cimbric Chersonesus till I had examined these books at leisure, and, if I found any thing to my purpose, had made either an abstract or a transcript of it. In consequence, as soon as I reached Gottorp again, I waited upon *Adam* Olearius, the librarian, a person distinguished for good sense and learning, of both which qualities he had given an admirable proof in his "Description of a Journey to Muscovy and Persia," which was undertaken by order of Frederic duke of Holstein. At this time,

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as far as the severe attacks of a fever, under which he laboured, permitted him, he was compiling a dictionary with an explanation of all the words in the Persian language. (1) I requested him in the first place to give me an introduction to the prince, to whom it was my duty to pay my respects; and then to allow me access to the library, that I might read and extract whatever should seem advantageous to my studies. On the following day he informed me that the prince would give me an audience as soon as he had transacted with some foreign ambassadors the business on account of which they had come; and that in the mean time the inmost recesses of the library should be open to me. Of this liberal indulgence I was not negligent in availing myself, as soon as I had waited upon the prince. Among the manuscripts which I employed myself in transcribing was especially that containing the Anthology of Vettius Valens. He was an ancient astronomer of Antioch, who delivered the precepts of the apotelesmatic art (influences of the stars) about the reigns of Adrian and Antoninus. He must not be confounded with another astrologer of the same name,

name, known from the histories of George Cedrenus, Michael Glycas, and John Zonaras, who at the foundation of New Rome (Constantinople) constituted a scheme of the heavens, and predicted many falsities from the vanity of his art. I have heard of only two copies of this work besides that of Gottorp; one at Leyden, written by the hand of Joseph Scaliger; the other at Oxford, formerly made by the care of Christopher Longolius, at the expense of twenty pieces of gold, and which was afterwards in the possession of John Selden. Gesner, however, in his Bibliotheca, speaks of another MS. of this work, extant at Rome, in the library of Lucas Gauric. Whether it was this, or that of Gottorp, which Joachim Camerarius made use of when he inserted a fragment from it in his Astrologica, and whence Scaliger made his copy, is unknown to me. Whilst I was earnestly employed in this task, the prince himself entered at a back door and stood unexpectedly at my side. Presently, sitting down with great familiarity, he asked me many questions concerning Sweden and France, and likewise relative to my own studies and his library, which he

he wished me carefully to survey, and to give my advice for its augmentation. As he was unacquainted with French, and I with German and Danish, we employed the Latin as the medium of conversation, which language he spoke with so much facility, that I was ashamed of my hesitation. (2)

Leaving Gottorp, we came to Hamburgh, where Lambecius favoured us with his company, and with many instances of polite attention. By his means I was introduced to the public library bequeathed to the city of Hamburgh by Frederic Lindenbrog, and since augmented by large additions.

Returning hence to Holland, we wished to avoid the disagreeable road by the steril and sandy plains of Westphalia, of which we had already experienced the tediousness. We therefore turned to the right through Friseland, a province distinguished for the number of its populous cities, and of its rivers, which afford the convenience of water-carriage to travellers. We had arrived at the borders of the Zuyder Zee, when, in the neighbourhood of Harlingen, a town was pointed out to us which, they informed us, built and furnished to the

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state a ship every day, or 365 in the course of the year. We next surveyed the university of Franeker. At Worcum I personally experienced what I had often heard, but had regarded as a jocular fiction; namely, that in the Dutch inns a charge is made to the guest, not only for expenses incurred in his entertainment, but for the noise he makes. For, when we were reckoning with our host, he put down to our account the barking of our little dog, and the horse-laughs of our saucy valet. And upon our laughing still louder at the charge, and treating it as a joke, the sturdy landlord flew into a passion, and called to his assistance from the neighbourhood certain rustics, like the Ætnean brothers, armed with axes: "Here (said he, introducing them) are those who will make these rascally Frenchmen pay their dues!" We chose rather to submit than to fight.

On the coast of the Zuyder Zee lies Staveren, an ancient city, formerly the capital of West Friseland, and at that time rich and powerful, distinguished for its safe and capacious harbour, and the distant voyages of its mariners, in which they were the first to open the

trade of the Baltic sea through the strait of the Sound; a memorial of which benefit is said to exist to this day, in a rule to admit the ships of Staveren to the payment of the passage duty in preference to all others. It was also not of the lowest rank among the Hanse towns; but it is now only a bad road for shipping, its port being choked up with sand. The vulgar account for the misfortune by the following story:—A merchant of Staveren returning from Prussia with a large cargo of corn, so offended his wife by bringing her no amber, as she had expected, that she ordered all the corn to be emptied into the sea; as a punishment for which crime of one passionate woman the whole city was deprived of its harbour and trade.

Embarking at that place for Amsterdam, we arrived on the following day; whence, soon after, I was called by some urgent business to Utrecht. I now resolved not to omit, what on a former occasion I had not, indeed, forgotten, but deferred—paying my respects to the noble maiden Anna Maria Schurman, who afterwards married Labadie, a minister of the French calvinist church, with whom she removed

removed to Friseland. It would be a waste of words to celebrate the praises of this lady, whose genius, learning, skill in various arts, and singular modesty, have been diffusely commemorated by Saumaise. (3) The desire of seeing again Saumaise himself made me impatient to return to Leyden. For the friendship commenced between us at our first interview had been cultivated by a frequent epistolary correspondence, during my residence in Sweden; and I hoped that it would be confirmed by daily intercourse in the long winter, especially if I might be admitted into his house, as I had reason to expect from the tokens of his kind regard. Scarcely had I begun to enjoy his desired society before I was seized with an acute fever which brought my life into extreme danger. The skill and attention, however, of my excellent physician Antony Vander Linden, (4) with the comforts and cordials of every kind administered to me by Saumaise, and by other most respectable persons of the city and university who were totally unknown to me, were so efficacious, that in less than a month I was perfectly recovered from this very serious illness. Among those

those to whom I was highly obliged was James Golius, the first name in Arabic literature, and still more estimable for his candour and sweetness of disposition; (5) and Diodati, distinguished for the polished elegance of his mind. During my confinement I had a fellow-lodger in Alexander More, (6) with whom I contracted a great intimacy; for he sat day and night by my bed-side whilst I was at the worst, took his meals with me when I was convalescent, and recruited my spirits by his pleasantry. We also frequently tried our powers in pouring out verses, and sending them to one another by way of challenge or reply; in which exercise we had the unexpected pleasure of finding our facility sometimes proceed to extemporaneous composition. Saumaise, however, surpassed all the rest in offices of kindness and humanity; for when he was confined almost to his bed by the gout, and could not come to see me, he dispelled my languor by frequent little presents and letters; and recollecting that I had been accustomed from childhood to drink cyder, after the Norman manner, for which he knew I had a great longing whenever I was indisposed, he sent me several bottles of this pleasant

pleasant and salubrious liquor. As soon as I was able to go abroad, he accommodated me, among other things, with his chaise to drive in the city. Of this I made use to pay visits to other chiefs of the literary republic, who shed lustre by their erudition on the university of Leyden; especially Daniel Heinsius, in whom could scarcely be discerned the vestiges of that former Heinsius who acquired so much celebrity by the brilliancy of his genius. He then appeared of a remiss and sluggish intellect, and a languid and rather melancholy tone of conversation, though I should have delighted to hear him recount the pleasant scenes of his youth happily passed in the lap of the Muses under the Scaligerian discipline. (7) Nor was there much attraction in the stern and lurid visage of Mark Zuerius Boxhorn, besprinkled with red pustules, like that of Sylla the Dictator, and whose manner of address also bore a stamp of surliness and austerity. He had a violent enmity with Saumaise, whom he severely attacked both in speech and writing; as Heinsius had also done, to whose party Boxhorn openly adhered. Some German youths greatly attached to Sau-

maise once meeting with Boxhorn in an alley, addressed him with, "Is it you, paltry fellow, that dare to write against the great Salmasius?" and attempted to push him into the canal. (8)

For myself, the worth, benevolence and kind offices of Saumaise entirely gained my heart; and as much as my still tender health, and his almost constantly invalid state permitted, I enjoyed his company, and he did not seem to disdain mine. For whenever I came to visit him, laying aside all other business, he took me alone into his closet, and there opened his mind to me so candidly, and with so much frankness, that I occasionally wondered within myself to see a man of tried and habitual prudence communicating so freely and familiarly his sentiments on serious and secret matters to one of my immature age, not doubting of my fidelity and taciturnity. He was frequently used to say that his gout was a great detriment to me, as it prevented him from going up to his library, whence he could have brought many useful aids to my studies. If the temper and manners of this eminent person be estimated from his writings, he may appear arrogant, haughty, and self-sufficient;

cient; but in the intercourse of life nothing could be more placid, gentle, courteous, polite, and ready to oblige. His benignity and quiet were, however, much disturbed by an imperious wife, Anna Mercier, the daughter of the learned Josias Mercier; whose assistance being necessary to him on account of his bodily infirmity and weak state of health, he was obliged to submit to her humours, and accommodate himself to her inclinations, not only patiently, but sometimes indecorously. Thus when he undertook his journey to Sweden, and both his age and character required a modest and simple mode of dress, she rejected such a garb as ignoble and plebeian, and determined that he should appear at the Swedish court disguised in a military habit, with a buff leather waistcoat, sleeves and breeches of scarlet cloth, and an ash-coloured hat on his head adorned with a white feather: and he suffered himself to be paraded in public with these decorations. This passionate woman was also displeased if she saw any one admitted to secret and familiar conference with her husband, as I myself experienced; for whenever she found that we two were withdrawn for the purpose of

private conversation, she perpetually broke in, and invented some far-fetched excuse for her untimely intrusion. (9)

In one of our agreeable interviews Saumaise informed me, that during the whole year which he passed at Stockholm in the court of Christina, he was laid up with the gout; and that the queen once suddenly coming upon him whilst he was amusing himself and endeavouring to forget his pain by reading a facetious, but somewhat indelicate, book entitled "Le Moyen de parvenir," said to be written by Francis Beroalde de Verville, (10) he hid it under the bed clothes, lest the queen, if she saw it, should take offence. He was not able, however, to escape her quick and curious eyes; and having seized the book and cursorily read a few verses, smiling at their high-flavoured humour, she called her favourite Sparre, a young lady of beauty and rank, to whom she pointed out certain passages, ordering her to read them; which, notwithstanding her confusion and blushes, she was obliged to do, to the great diversion of the attendants. That I might perfectly understand the whole affair, Saumaise ordered the work

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to be procured from the Leyden booksellers, and presented it to me elegantly bound.

About that time a grievous quarrel arose between Saumaise and More, who was then my fellow-lodger, which was attended with much disturbance and public scandal. Saumaise had a handsome maid-servant, on whom More, a great admirer of the fair-sex, was said, when he lived in Saumaise's house, to have cast an amorous eye. He singled her out, sat by her at the table, and conversed with her; nor did the girl's mistress interpose, as she hoped the love might end in a marriage, which would prove an advantageous settlement for one to whom she was attached. When therefore More was seized with a slight fever, the young woman closely attended upon him, and gave him his broths and other restoratives with great assiduity. These kind offices so won upon him, that he made frequent asseverations of his eternal gratitude; which both the unexperienced girl and her credulous mistress interpreted into promises of marriage. When More, upon his recovery, was apprised of this, being in reality entirely averse to such a connexion, he gradually withdrew from the house and

and controul of Saumaise, and violent contentions and reproaches were the consequence. It gave me pain to see men from whom I had received so much kindness falling into disgraceful disputes, which, I foresaw, were likely to end in a lawsuit; and I thought it my duty, if possible, to bring them to an agreement. Golius, an excellent man and a lover of peace, heartily concurred in the same purpose; and the difference seemed to be settled on conditions which I put down upon paper, and were approved hy More; nor would Saumaise have rejected them, had it not been for the contumacy of his wife, to whom he was childishly submissive, and who induced him finally to refuse all terms of compromise. The case was therefore brought before the provincial court of Holland, and was decided in favour of More.

Regard to truth will not permit me here to pass over in silence a conversation which I had at this time with More. Having both of us remarked the infirm state to which Saumaise was reduced by his fits of the gout, and presaged his approaching death, which, in fact, took place some months afterwards, I asked him

him whom the States destined as successor to the successor of the great Scaliger; to which he replied, "What if yourself?" I smiled, as thinking him in jest; on which he rejoined, "I am in earnest; for such is my opinion of you, and that of others." "But (said I) supposing the insufficiency, of which I am conscious, to undertake such a charge, from my youth and want of ability, were no obstacle, yet certainly, so wide a difference in religious opinions, from which I would not swerve were my life at stake, could not be allowed in a man placed as an example to youth." "You are mistaken (he answered) if you think they attach so much importance to religion. Provided you agree in other things, it will be easy either to compromise or to suppress this difference. You have only to follow your own way in private, prudently to acquiesce in received opinions, and to abstain from controversy." These suggestions, however, seemed rather the result of his good wishes, than of his considerate judgment. (11)

Although the state of my affairs summoned me to my own country, I thought I might without detriment delay somewhat longer, and pass

pass the winter at Leyden, where I might thoroughly familiarise myself with Saumaise, and even become an inmate with him, should I obtain Madame Saumaise's permission. But these agreeable expectations were frustrated by letters from Caen, which informed me that a stay of even two months longer would be highly injurious to my fortune. To this motive was added the perpetual importunity of the companion of my journey, who had a vehement longing to breathe the smoke of his father's hearth. I was therefore obliged, much against my will, to think of my departure; and in the first place it was necessary to return to Amsterdam to receive the money due to me from my banker, and prepare for my journey. I had also a polite invitation thither from Vossius, who was returned from Sweden as above related; and a still more pressing one from Alexander More, then occupying a professorship at that capital, who not only displayed his former kindness to me, but laid me under new obligations. On this account I was the more surprised that the same person, on removing to Paris some years afterwards, was so changed from himself as, without any pretext,

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to manifest a total alienation from me; such was the levity of his disposition! By this example I was taught the vanity of human hopes and promises, and even of friendships cemented with the greatest care. But more of this hereafter.

When I was making excursions in Holland, I often walked upon those stupendous mounds by which the force of the incumbent sea is broken, and the subjacent lands are preserved from its inroads; and the extraordinary spectacle inspired me with the following verses:

His super edocti, longas molimine magno
Infixere sudes pelago, tum immania saxo &c.

During my stay at Amsterdam I was induced to visit Rabbi Manasseh ben Israel, a very learned Jew, known to me both by reputation and by his writings, for the purpose of becoming better acquainted with him, and making enquiries of him respecting several circumstances connected with the Jewish rites and the Christian religion. His answers appeared to me acute, yet candid; and to show that he was not far distant from the knowledge of the truth, were he treated with reason and moderation, and

and not with the contumely and harshness usually displayed towards that nation. When I afterwards went over these topics of controversy by myself, maturely weighing what required confutation or confirmation, the result of long and attentive meditation was that work which I at length published under the title of "Demonstratio Evangelica." Manasseh sometimes affirmed to me what he did not scruple to write in his Conciliator, that he was related to king David by affinity, and to his children by blood, and that he had begotten descendants to David; for he had married into the family of Abrabanel, of great nobility among the Jews, and which claimed descent from that king. (12)

There was at that time also at Amsterdam David Blondel, a person with whom I had been familiarly acquainted when we were both at Paris, and had held frequent conversations, often in the presence of Claude Sarrau, a counsellor of parliament, and a great friend to letters. Blondel, afterwards invited to Holland, obtained a professor's chair in the public school of Amsterdam, where he had Alexander More for a colleague. He had from his birth prominent

minent eyes standing out from their orbits, which I saw him using without difficulty for the common purposes of life and diligent reading when I first visited Amsterdam in my way to Sweden; but on my return I found him absolutely blind; yet, through the help of a most tenacious memory, which served him in the place of eyes, pursuing his commenced work in which he had undertaken to display the genealogy of the royal house of France from its first origin, and to assert its splendour and dignity against the carpings of John James Chiflet of Besançon. It astonished me to hear him, without the aid of eye-sight, accurately going through the lines of families by generations, names and surnames, affinities and alliances, even adding the dates of years, months, weeks and days. All these he distinguished with so much exactness and diligence, qualities that may be recognised in his other writings, that Peter du Puy gave him the appellation of the Great Datary. (13) At this period I also enjoyed the company of Frederic Gronovius, than whom no one, in my opinion, since the successful culture of letters, has exercised the critical art with more acuteness and felicity, and

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at the same time with more caution and moderation. (14) This is a merit rarely to be found among modern scholars, who are generally accustomed to claim supreme authority over the works of ancient authors, which they often mould anew at their pleasure, and by spurious emendations corrupt from their native purity.

In the mean time I was pressed by the necessity of returning to my own country; but no small difficulties presented themselves to me and my Achates, whether we took our course by sea or by land. On one hand, the war raging between the English and the Dutch covered the sea with hostile fleets; on the other, the war between the French and Spaniards filled all the roads of Flanders, the whole length of which we must travel, with banditti. But although the wintry season (for the year was drawing to a close) increased the evils of a journey by land, yet it appeared to us on the whole, the least incommodious and dangerous, and we determined in its favour. We therefore entered Brabant, and arrived at Louvain; where I visited the library of the canons regular of St. Martin, in which I knew that

that there were some ancient manuscripts, that the studies in which I was engaged required me to consult, and even to peruse, and from which Vossius had earnestly requested me to make some extracts. Among the professors of Louvain, Valerius Andreas had then acquired a name, which became celebrated by his work on the writers of Spain and Belgium. I paid my respects to him, and desired to be numbered among his friends. (15)

At Brussels chance directed us to an inn the landlord of which was a native of Caen. He seemed delighted to entertain his townsmen, treated us handsomely, and liberally accommodated us with every thing in his power. He was of great use in hiring for us post-horses to accompany the public courier. Not far from Brussels is the town of Halle, where great devotion is paid to an image of the holy Virgin, placed in the church there in the year 1267 by Adelaide, wife of John of Avesnes count of Hainault, and famous for many miracles, which, for the purpose of exciting piety in the common people, have been published by Justus Lipsius, a learned and devout professor of polite literature. (16) Recollecting this circumstance,

cumstance, when we rode post through Halle, I should have rejoiced to pay due honour to the revered parent of Christ and Christians, and to implore the divine favour in prayers to her, had this mode of travelling permitted such a delay. On the next day in the evening we came to Louvre, a town in the Parisian district; and as it was holiday time, we were accosted by some masqued gamesters who invited us to play. Our host, however, privately warned us to beware of being cheated, for that they used false dice. There were some in our company not inexperienced in these arts, who encountered fraud with fraud, and stripped the men of their money by playing their own game. Proceeding thence early in the morning, we performed the remainder of our journey in a few hours. Thus, at the most unfavourable time of the year, in the shortest days, through roads spoiled by rain and mire, we rapidly rode, or rather flew, to Paris. We staid there some days, during which I was first introduced to Gilles Menage, and commenced a friendship with him, which, with the most intimate union of souls, and every office of kindness, was mutually and assiduously cultivated by

by us till his decease. From this connexion I profess to have derived both much pleasure through his singular politeness and urbanity, and much advantage through his various and liberal learning. (17)

From Paris, after a short delay, we returned to Caen. We then first learned that during our absence there had been instituted in this city a society of some ingenious and learned persons, of whom, from an early age, Caen may boast (if I may venture to say so) to have produced a number beyond that of most European cities. This assembly was decorated, according to the received custom, with the title of an academy. Its meetings were held on stated days at the house of James Moisant de Brieux, formerly a counsellor in the parliament of Metz, then a diligent votary of the Muses, who possessed a splendid mansion conveniently situated in the middle of the town. (18) The heads of the academy, besides Brieux, were Nicholas Monstier de Mottée, then mayor of Caen; James Paulmier de Grentemesnil, distinguished by his multifarious learning, especially in the Greek language; James Graindorge de Premont, whose virtues, suavity

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of manners, genius and acuteness, I have attested in another work; James Savary, who employed his incredible facility of versifying in a metrical exposition of the laws of the chase; (19) Antony Hallé, in whose praise I have already spoken, and whom I can never praise enough; Philip Sudre de Petitville, of the parliament of Rouen; Antony Garabi de la Luzerne. (20)—all the last four eminent as Latin poets; and Louis Touroude, a proficient in Greek literature. One of the most distinguished of the number was John Regnault de Segrais, who obtained great reputation by his French poetry, especially his pleasing songs and sprightly eclogues, in which kind of composition he greatly surpassed all his contemporaries. I remember having once asked him, why, after his success in other species of poetry, he neglected the eclogue, of which he had not yet made trial? did he take no pleasure in the Bucolics of Virgil or the beauties of Theocritus!—For my own part, I was so much delighted with Theocritus, that I recurred to him every year at the commencement of spring; and under the shady boughs of trees, by the song of the nightingale and the murmur of the

the passing stream, reperused his whole works. This was at the approach of the vernal season; and I added, that I wished to impart to him a similar pleasure. The result so charmed and captivated him, that he set himself to imitate the Grecian poet, and with a success that gave him the palm among all his countrymen in this sweet and delicate species of poetry. (21) A member of the same society, Gille-André de la Roque, was at this time drawing up his history of the house of Harcourt—a person than whom no one extracted more information of our domestic affairs and ancient families from registers and records. This history of the Harcourts may truly be called a treasury of Norman antiquities; which, as he could not at his choice publish separately on account of their immense bulk, or bring within the limits of the treatises which from time to time he sent to the press, he occasionally threw together in this genealogical work. (22) In the same flourishing assembly the department of polite literature was ably supported by James de Callieres, governor of Cherbourg, a very accomplished person, author of the Life of the marshal de Matignon. (23) From regard to

brevity, I omit to mention the other members of the academy. A few days after my return to Caen, Brieux called upon me, and after some discourse respecting this new institution, and the merits of those who had been associated to it, signified to me that my name and that of Bochart were inscribed in their list. I received no small pleasure from this instance of kindness; finding myself joined in society with some of the most learned men of the age, through no canvassing of my own, but most honourably by the suffrages of my countrymen.

Having now, after my long excursions, become master of my time, I returned to the recesses of my library. By the immoderate employment of my eyes in continual reading, I brought a fluxion upon them, which terminated in the disorder called by the ancient physicians Epiphora—a malady to which I had been subject from childhood. The present attack was more troublesome and of longer duration than usual; and after it had begun to remit, I was induced to describe it in a copy of Lucretian verses, which I sent to More, whom I knew to be an admirer and an imitator

tor of this style of poetry. He received my present with warm expressions of gratitude, and repaid it by some verses of his own. A frequent epistolary correspondence also took place between us, which, however, the lapse of time and remoteness of situation rendered intermittent, though it was not dropped. But when he was called to Paris by the heads of the Calvinist party, we renewed our former intercourse, as well as the practice we began at Amsterdam of making extempore verses. I recollect that being once challenged by him in a lively epigram, I replied in the following verses, which I returned by the same servant:

Jampridem resides nostro sub pectore flammas, &c.

And I was in hopes, from our past familiarity, that the friendship formed between us under such happy auspices, would be proof against all change of time and accident, and that we should live in the same union at Paris that we had done at Amsterdam. But my expectations were much deceived; for, whether through the hurry and distractions of the metropolis, or the engagements of his pastoral charge, he at length entirely escaped from me,

so as to be wanting in the slightest and commonest offices of civil life, nor did he take the least notice of the complaints which his contempt of our ancient intimacy drew from me.

About this time I received a letter from Bochart, requesting me, that if I had at hand any copy of the Anthologia containing the poem of Paul the Silentiary on the Pythian thermæ, I would send it to him, and inform him what I thought of the verses, and especially what was my opinion of the περσικη πιττακη there mentioned; for that instead of the word πιττακη, which was unintelligible, he was inclined to read παχτηκή. To me, at the first view, there appeared a general confusion in these lines, so that I despaired of making any sense of them; and such was the sentiment of Bochart. But upon a more attentive examination, I acquainted him that I had discovered them to have been copied from an ancient manuscript, in which, to save room, they were written so that each page consisted of two columns; but arranged in such a manner, that in reading, the first line in one column was to be followed by the first of the next; and the second by the second; and

and so on; but that the careless copyist, paying no regard to the sense, had transcribed the whole first column, and then the whole second, and had made the same mistake in the subsequent pages; whence had arisen that confusion of verses and senses, which might be easily remedied if the original order were restored. I added, that no alteration was required in the word πιττακη, for that it was the name of the Psittacene region, which was called Pittace, Sittace and Psittace.

At this time too a letter arrived from Paulmier desiring my opinion on the Isopsepha of Leonidas the Alexandrine, which are preserved in the Anthologia; respecting which I could not but wonder that neither he himself, though learned and acute, nor John Brodeau, the very learned translator of the Anthologia, nor Henry Stephens, had well understood what these Isopsepha were, which, if no where else, might certainly have been learned from the Oneirocritica of Artemidorus. I therefore replied to Paulmier, that the Greek grammarians, too much addicted to trifling, had spent much useless labour in minute and idle observations; on which account, as we find from A. Gellius, they were ridiculed by the succeeding age.

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Among these trifles is placed the disquisition those grammarians concerning Homer's Isopsepha, that is, those verses the letters of which collectively stand for numbers of equal value: the Leonidas above mentioned sought reputation from fabricating verses of this kind. He wrote four epigrams, in verses, the two first of which consisted of letters forming the same numbers as the two last. These are inserted in the Anthologia; and the laborious and silly artifice may be detected by any one who chooses to throw away his time in making the calculation. Among these epigrams, however, one occurs consisting of two verses alone; and this occasioned more trouble to Paulmier than all the rest; though the sense is very clear—that in these two isopsephic lines the first is to be opposed to the second, in order that their ισοψηφια may be discovered; for that the writer was tired of the prolixity of four verses, and wished to exhibit his industry in two alone, one opposed to the other. The art of the modern Jews called Gematria is conversant in such follies, which they seem to have borrowed from the degenerate Greeks, together with the name Gematria, or Geometry. (24)

About the same period, when I was at Paris,

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as if it had been by agreement, Emeric Bigot came to ask my opinion respecting an obscure passage in the same Anthology, controverted between him and Grævius. I had an acquaintance of old standing with Bigot, with whom I was connected as well by relationship as by community of studies. (25) We went up into my library for the purpose of taking down and consulting the book; and when he observed many notes written in the margin, according to my custom while reading, he wrote to Grævius, who was then planning a new edition of the Anthologia enriched with numerous additions, and especially with the elegant metrical version of Grotius, informing him that I had made many annotations by which it might be improved. Grævius was desirous that these should be immediately communicated to him; and by frequent and earnest letters intreated that I would favour him with them. I did not refuse the request of a worthy man and a friend, and copied out the observations from the margin of my book, and sent them to him. But the wars prevailing throughout Europe so damped the enterprise of booksellers, that my papers lay for ten whole years in the drawers

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of Grævius, till he was pleased to annex them to the republication of my poems which he kindly undertook at Utrecht. (26)

In the mean time the packages which I brought from Sweden and could not convey through Flanders, had been for nearly two years lying on the coast of Holland. And as, from the earliest period of my life, a secret but earnest desire of entering the ecclesiastical profession had been implanted in my mind, to which my commenced design of interpreting and illustrating Origen seemed not a little to conduce, I laboured under an anxious desire of recovering the materials which I had collected for that work, and of applying my mind to those pursuits which became one devoted to sacred things, and habituating it to divine topics. Peace was at length restored between the English and Dutch, and with the liberation of the sea, my boxes returned to me. With pleasure I tasted at leisure my collected fruits, and laid them up in my repository. Among these it was my principal care to reperuse the commentaries of Origen which I had transcribed, to translate them into Latin, and subjoin my own observations, and studiously

diously to procure the other writings of this author, and as many more of the like kind as I was able. Bochart then came to me, and desired me to show him my transcript of the commentaries of Origen, that he might attentively read over that controverted passage on the Eucharist, which had been the subject of so many disputations. Whilst this occupies nearly a whole page, the meaning of a single verse alone appeared to me dubious and defective, as if a few words had been dropt. But of this I was not certain, till from an ancient manuscript in the royal library at Paris I found that through my haste in transcribing, a few words of little or no moment had been omitted in my copy; and that this had occurred from a repetition of the same verse, as frequently happens to copyists, which Jerom himself has remarked. By the aid, therefore, of the royal manuscript, I restored the integrity of the passage, and supplied the words omitted. But Bochart, carried away by zeal for his party, and unmindful of our ancient friendship, and of the candour he had long recognised in me, wrote letters to his associates in various parts of Europe, in which he complained that I had

had copied Origen unfaithfully. When informed of this, I was greatly concerned that the honour of my name should be violated by the calumny of a friend; I therefore expostulated with him in the mildest terms, but without obtaining adequate satisfaction. On account of this unjust and unkind behaviour, the friendship between us, cemented by the habits and good offices of so many years, to my great grief was dissolved. (27)

From this time I bestowed all my care and labour upon Origen; and if I was occasionally diverted to another pursuit, it was only an excursion, while Origen was my home. As, however, my supplies were to be sought from various quarters, and especially from the royal library, in which I knew that many remains of this author lay concealed, and I had frequent journeys to take thither, a delay of more than ten years ensued, which I have at large explained in the Prolegomena to Origen's Commentaries. Another task also grew out of this, which I thought necessary to precede the edition. For whilst I was closely employed in translating the original into Latin, in which I followed a concise and exact mode of version,

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not thinking it allowable to depart a hair's breadth from my author, a scruple entered my mind whether that were the right and proper method of translating, and likely to be approved by the present age, which seems to prefer lax and paraphrastical interpretations. Aware that this controversy was not yet decided, or, indeed, sufficiently weighed in the discussions of learned men, I undertook to consider the matter thoroughly in a separate treatise (published in 1661), in which I attempted to restrain the immoderate license of translators, and especially to keep within due and prescribed bounds those who engage in the task of rendering the holy scriptures into another language. If these limits had been respected by those torturers of the sacred books, who have thought all kinds of liberties allowable in their versions, the pure and primitive sense of passages would have been preserved inviolate. By this first offspring of my studies I appealed to the judgment of men of learning, and made trial of the popular gale. It was welcomed in a splendid copy of verses, and with a lofty panegyric of my merits, by Antony Hallé, formerly my preceptor; in which it might be supposed that

that he was celebrating his own gifts, and that whatever faculty I possessed of writing Latin was due to himself. This friendly testimony of an excellent master was at that time highly agreeable to me; and I still regard it as greatly to my honour. After the publication of my work "De Interpretatione," I was visited by John Baptist Cotelier, a man of profound erudition, thoroughly devoted to Greek and Latin literature, and to the correction of the works of the Fathers, (28) who in a friendly manner apprised me that I had somewhere committed a mistake, which might be rectified in the remaining copies of my work. I thanked him for his kindness, and acknowledged my error, which, however, I showed him had been already detected by me, and was amended in my own copy. In the mean time I occasionally threw out light and easy verses, incited and sometimes challenged by my fellow academics, whose industry was chiefly exhibited in poetical effusions. In this, too, I seemed to comply with the manners of my native place, and to fulfil my part in supporting the ancient fame of Caen; which, for a long period, has borne away the palm of song from the other cities of France; so that

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it is pleasantly said, that in other towns verses are made in the chambers, but at Caen in the open shops. This circumstance I have noticed in my work on the Antiquities of Caen.

At the period in which I began to hold a certain rank among the votaries of sound literature, the art of criticism was particularly flourishing; and all who aimed at the reputation of learning engaged in it with so much ardour, that all their diligence was expended upon the emendation of ancient authors, the recovery of vanishing letters, the filling up of chasms, the restoration of faulty and dislocated sentences, and the discrimination of spurious and interjected clauses. In these operations acute conjectures were applied, which flattered the understanding with an appearance of truth, and obtained credit, though often false and fallacious. It was especially an object, at great expense and from remote parts, to collect ancient copies, by the collation of which, the errors of more modern ones, proceeding either from the ignorance and negligence of transcribers, or the wear and tear of time, might be amended. It was certainly proper to seek a remedy for these

these evils, which was only to be found in the critical art, of which the invention is attributed to Aristotle. After him, many, both Greeks and Romans, laboured in the same field, whose names the gratitude of the friends of learning has not suffered to perish. Nor have the Hebrews been devoid of their criticism, exercised by those whom they called Masoreth; for even the sacred volumes were affected with the same disorders, and their various readings have been collected and published. And, indeed, after that horrible darkness which for so many years hung over christianity and literature, at the revival of learning criticism lent a favouring hand, by which the stains and blotches of antiquity were nearly expunged. But now, in this light of letters, after such long and assiduous toil in the emendation of ancient books, by which they have been restored to their pristine splendour, to spend a whole life in the same exercise, as I saw done by Gruter, Le Fevre, and many others, who sought no other result of their labours, appeared to me an ignoble employment of the intellect, worthy only of a little mind—a task necessary, indeed, but

but mean; like that of the weeders whom I employ in freeing my garden from noxious plants, while I eat and store up the fruit. (29)

Not much more worthy of praise did I esteem that skill in languages which, likewise, was at that time an object of high commendation among the learned, and was pursued to the verge of insanity. I am aware that this study has its use, and even necessity; and that a correct knowledge of antiquity, which is the best part of polite literature, cannot be obtained without the aid of those tongues which were spoken by the nations who have transmitted to us the arts and sciences which they invented or cultivated: but let them be regarded as handmaids, who are to be courted only as leading the way to their mistresses, which are those branches of knowledge themselves. Thus, languages are the keys by which the doors of learning are to be opened; and those who, content with the possession of them, stop at the threshold, and do not penetrate to the recesses, may be resembled to janitors, who, bearing the keys of many apartments, themselves sleep out of doors. (30)

Whilst I was studying to furnish myself with

with an accurate knowledge of antiquity, and to arrive at the very fountains of erudition, whether I consulted the sacred scriptures or profane writers, no nation appeared to me to have done more towards the propagation of learning than the Egyptian; which yet had not been examined and illustrated adequately to its merits by the researches of learned men; although the sacred writers give their testimony to the consummate wisdom of the Egyptians, and ancient Greece acknowledges them as its masters. This part of literature, however, I saw either lightly touched upon or neglected. Athanasius Kircher had not yet undertaken to explain it in his bulky volumes; at least they had not yet reached me: nor indeed, when they came into my possession, did I find them so replete with learning and sagacity to elucidate and exhaust their subject, as with pomp and ostentation. (31) A much greater apparatus of erudition was brought to these disquisitions by John Marsham, who exhibited powers almost equal to the task; but his work appeared later, nor did it satisfy my wishes. (32) I also long wrought in this mine, and had collected a great mass of Egyptian observations and

and commentaries, not void of public utility, when, by the sudden fall of my house at Paris, my treasures were so much injured and disordered, that scarcely a few inconsiderable and lacerated fragments escaped from the wreck. I shall now follow the order of time and incidents.

During this period I was rusticating in the district of Caen, in company with Savary, whom I have already mentioned. He frequently read to me, under the shade of trees, the verses with which he was used to cram his pockets. In these he not only detailed the laws of the chase, but treated on all kinds of topics; and especially satirized the manners of our fellow-citizens, with such an abundant and flowing fertility, that he appeared to me to surpass all the poets I ever heard of, if not in elegance and amenity, at least in copiousness. Hitherto, however, he had not published a single line. I gently exhorted him not to withhold his poetical wealth from the public, or defraud himself of due praise; and he took my remonstrance so kindly, that shortly after, liberating his Muse from her prison, so great a profusion of verse broke forth that it inundated the booksellers' shops, and

was sufficient to weary the pressmen in printing, and me in reading. As from an early age I was singularly delighted with vernal scenery and country retirement, and then possessed no place of my own to which I could retreat, some of my friends, who had pleasant villas in the neighbourhood, gave me kind invitations. Among the rest I was peculiarly pleased with one situated to the south of Caen, and elegantly adorned with long avenues of green oaks planted about it; and still more with the master of the seat, Francis Petit de Vacogne, a man of talents, and much attached to literature. In amenity even this was surpassed by another, situated on the sea shore amidst rocks, which, opposed to the waves, and excavated by them, were formed into caverns on their sides. Immersed in these, with no other companion than a book, I remained whole days with great delight, enjoying the prospect either of a tranquil sea, and ships gliding by with a favourable breeze, or a raging ocean, when I could behold their danger from the land. In these pleasant recesses I was well content, during the summer season, to be absent from the city and my own house, and felt unwilling to quit my solitude and commit myself

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to city crowds and turbulence. Origen, however, the editing of whom I had publicly undertaken, impatient of my absence, laid his hands upon me and drew me back to my library.

For the purpose, therefore, of enlarging my work on Origen, I returned at this time to Paris, and more frequently afterwards; since it was necessary for me to attend the royal library, either to copy out, with the help of amanuenses, ancient manuscripts, or to consult and compare them with my own. In these journeys, also, I employed myself as well in visiting my old friends as in acquiring new ones. Among the latter I gave a distinguished place to John Chapelain, whose high reputation as a literary character had been acquired by excellent works, especially of the poetical class, and by his successful studies, in which he had included philosophy and the mathematical sciences. Of this the celebrated philosopher Gassendi is a witness, who declared that the friendship of Chapelain was an honour to him. Nor do I pay any regard to the opinion of certain minute and envious poets, accustomed to catch at praise by detraction and scurrilous ridicule,

dicule, and the inveterate enemies of Chapelain, whose merits and glory they can never equal by their abuse. How empty and idle their judgments are, may be clearly inferred from this circumstance—that whilst their malignity was especially exercised in carping at his epic poem on the "Maid of Orleans," they were passing sentence on a thing with which they were unacquainted. For they had seen only half the work, which alone the author had published; whence it is evident that they could not understand the fable, the action, the form, or ordonnance of the piece, on which points the nature of epic poetry principally depends. It must, indeed, be confessed, that Chapelain had not sufficiently attended to the character of our age and nation,—effeminate, fastidious, remiss, impatient of long attention, and therefore with difficulty elevating itself to the majesty and sublimity of the epic. You can scarcely see one of these men of fashion peruse an entire ode without yawning, at least without marks of languor. Their taste is all for songs, and pointed, sparkling, flashy epigrams. From the women, who are omnipotent with us, first proceeded this frivolity, which

which has unnerved our men, and sapped the vigour of the whole nation. For my own part, having read Chapelain's whole work with attention, I can safely affirm that it would not have wanted its due honour and praise had it appeared in a happier period, or among more robust and equitable understandings. I cannot therefore acquiesce in the judgment of Montausier and Conrart, whom the author constituted by his will the arbiters of his poem. For, after he had experienced so adverse a gale, he nevertheless finished the other part of his undertaking, having fortified himself against the unjust censures of the vulgar by a very weighty preface; and he left it to be published or suppressed according to the determination of persons who were his friends. By them it was condemned to perpetual darkness and utter oblivion. But from this condemnation, with due deference to such men, I widely dissent; for if the work in its entire state, and complete in all its parts, were to come under one aspect before learned eyes not blinded by envy, it would assert its own dignity, and would prove that the opportunity of becoming fully acquainted

quainted with it ought not to have been withheld from posterity. (33) Chapelain had admitted me to an intimate familiarity, and greatly favoured my plans and attempts; and lest our intercourse should languish in absence, a frequent epistolary correspondence was maintained between us, in which we communicated to each other our studies, writings, and sentiments. A testimony of my regard for him was given in the description of my Swedish journey; for, when he requested of me that it might be inscribed with his name, I interpreted his desire as implying that he wished some public memorial might exist of our friendship. He had also another reason for desiring this tribute of my esteem. Some sparks had already broken out of that disgraceful difference which put an end to his long connection with Menage; and as I had already addressed Menage in an epistle, not ill-received by the public, which indicated my attachment to him, and my opinion of his worth, Chapelain, feeling a degree of jealousy on the occasion, as if I had manifested a preference of Menage to himself, did not scruple in plain terms to extort from me

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the same civility. I employed it to express publicly my judgment of his poetical powers, thus addressing him in a copy of verses prefixed to my work:

Dulcia nobilibus dum dividis otia curis, &c.

The recommendation of Chapelain procured me various splendid connections, as it was his wish that the friends of one of us should also be those of the other. Among these was Henry Louis Habert de Montmor, master of requests to the king, distinguished for his love of letters, as well of the sublime as the elegant class. (34) At his house, on a certain day and hour in every week, a numerous assembly of learned men was held, who communicated to each other valuable disquisitions on subjects in natural philosophy. These I frequently attended; and I occasionally presented dissertations of my own for their judgment; as was the case with one which I drew up about this time relative to the glass drops lately brought to us from Germany, which, on breaking off the extremity of the shank, fly with great force into powder. This learned assembly unanimously requested that my treatise might be read before them,

them, in which I had endeavoured by conjecture to ascertain the materials, composition, fabric, and formation of these drops, hitherto unknown in France; and that my conjectures were fortunate, was proved when our glass-manufacturers acquired the knowledge of the secret. A great ornament to this society was the Peter Gassendi whom I have mentioned, and who may justly be placed among the first philosophers of the age. (35) Although he was domesticated with Montmor, who appeared to be one of his followers, and an approver of the Epicurean doctrine, yet the latter secretly favoured Descartes, to whom Gassendi was a declared opponent; and it was thought that the sole object of Montmor in instituting this philosophical meeting was to accustom men's minds to the Cartesian principles, and gradually bring them over to his sect. I sometimes also visited Claude Hardi, a counsellor of the Chatelet. He was then in great fame for his mathematical knowledge, of which specimens are published; yet he had greater wealth in reserve than he externally promised. (36) I then, too, became acquainted with Honorat de Bueil de Racan, the successful

ful disciple in poetry of my fellow-townsman. Francis Malherbe. (37) It was chance that introduced me to the friendship of Gabriel Madelenet: for, as I was looking over the lists of publications in a bookseller's shop, and, having read the names of some modern poets, desired that they might be procured for me, Madelenet came in, and began to examine the lists with me. After I had purchased some of the best and most select, "I see (said he) that you are fond of poetry and have a just taste for it: I have some that I can show you, which perhaps you will not disdain." At the same time he drew out some papers containing verses of no common flavour. I read them, and "Ex illo Corydon, Corydon est tempore nobis." I contracted a friendship with Madelenet, whom I regarded as a poet of no humble strain, but comparable to the ancients. (38) Not much below him would I rank Peyrarede, who frequented the society of the learned, and often discoursed with me upon poetical topics, which he himself treated with success: one of his most celebrated performances was the completion of the lines which Virgil left imperfect. (39)

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I was at that time an assiduous visitor of the royal library, both on account of my other studies, and principally on account of Origen, the illustrating and editing of whom was the great object of my labours. I there frequently met with Antony Varillas, of Gueret, who was diligently consulting the royal manuscripts, and extracting from these sources a more accurate knowledge of French history. He persevered in this study for many years; nor do I believe that any one ever brought to the illustration of French affairs so rich a provision of valuable observations, or so copious a store of domestic narrative. It is likewise wonderful that an obscure man, stained with scholastic rust, and polished by no habits of cultivated life and no experience of courtly elegance, should have possessed a style in writing defective neither in purity nor in grace; and that being entirely unpractised in business, especially in public affairs, he should have discoursed upon them neither hesitatingly nor weakly. His excellent qualifications were, however, disparaged by his immoderate assurance, which led him to confide in his own conjectures and suspicions, and to relate with as bold asseveration things for

for which he had no authority, and which were altogether fictitious, as if he had been an eye-witness of them. (40)

The ichnography of the city of Caen had been accurately drawn by Gombuste, a very skilful artist in works of this kind, who had been employed for the purpose by the magistrates, and paid in advance; and as, after his death, the work lay for some years neglected, I called upon his heirs, who had forgotten the agreement, and obliged them to fulfil the conditions. Hence proceeded that very elegant plan of Caen which was engraved by Binion, and published in 1672.

About that time there came to Caen Michael Neuré, an intimate associate of Gassendi, and a partaker in the controversy which he and Francis Bernier had with Jean-Baptiste Morin a mathematician, and which is recorded in their books. He came thither in the company of the young princes of Longueville, to whom he was preceptor, and he resided long in these parts. And as he was especially attached to astronomy, I often found him in the castle of Caen, which has a very extensive prospect on all sides, observing

observing the positions and motions of the stars through a telescope only three or four feet long, with which, however, the falcated form of Venus was readily visible. It is a ridiculous and scarcely credible circumstance that these names of Michael and Neuré were not his native ones, but assumed and fictitious; for we learn from the miscellanies of Chevreau (Chevræana), who was his townsman and schoolfellow, that he was born at Loudun in Poitou, —that his true name was Laurent Mesme,— that he took the vows among the Carthusians, in which order he passed thirty years at Bourdeaux,—and that being at length wearied of this life and of his proper name, he put on a new character, and appeared at Paris as Michael Neuré in a different habit. (41)

After he had ceased to superintend the education of those princes, the tuition of them was intrusted to Peter Fortin Hoghetta. This person had acquired a great reputation for wisdom and sagacity by the work which, at an advanced age, and after he had left the army, he drew up in his domestic retreat to inform his children's minds and excite them to virtue, and published under

under the title of his "Testament." Those children were the issue of his marriage with the sister of Hardouin de Perefixe, who, after having occupied the post of preceptor to our king Louis XIV, was promoted to the archbishopric of Paris. (42) The same good sense, and knowledge of the world derived from long experience, which Fortin had displayed in his book, he employed to elevate the juvenile minds of the princes, and form them to the example of their father's virtues; and whilst he was fully occupied in the cares of their education, I cultivated an intimacy with him, and endeavoured to become better from such a model of excellence. After he had happily fulfilled his engagement, recollecting the applause which he had received from his former publication, he promised himself still greater from a work in which he undertook to deliver the elements of political science; especially as he had acquired in his leisure a fuller knowledge of antiquity, and a better acquaintance with good books, whence he could bring a greater fund of erudition to his performance. But the event did not answer his expectations; for, having forsaken the guidance of the excellent

lent natural sense with which he was endowed, and which alone he had followed in his first attempt, and accommodated his own notions to those of others, he seemed to fall far beneath his former self.

This year afforded me a rich harvest of learned friends; for, besides those whom I have lately commemorated, I was kindly invited to an intercourse of friendship by Peter Maridat, counsellor to the king in his great council, as well by the polite letters which he wrote to me, as by his liberal presents. Although he published no fruits of his studies, yet by his connections with men eminent for their learning, and his splendid and copious library, of which he freely permitted the use to the studious, he obtained a name in the annals of literature.

Meanwhile I felt a great longing for the sight of my friend Mambrun, who, having some years before been called to preside over the theological school at La Fleche, appeared likely to make a still longer residence there in the same office. Since, therefore, he could not desert his post and come to me, I thought it due to our intimate friendship to go to him. A still more cogent

cogent motive urged me to the journey. It was now some time since I had duly explored the recesses of my conscience, and unfolded them in the divine presence; for it commonly happens that the pursuit of vulgar objects abstracts the mind from the worship of God and the contemplation of the celestial life, and even from a rigorous correction of the manners. For these purposes, a retreat to La Fleche, and the assistance of Mambrun, appeared well calculated. I therefore with great alacrity repaired thither; and after a delightful conversation between us on the state of our concerns, I resolved to set apart an entire week, according to the institution of the blessed Loyola, for the attentive recollection of all the errors of my past life, and the more careful regulation of my future days, pursuant to the injunctions of the divine law. And O that I had in earnest adhered to my engagements! but I too readily suffered myself to be borne away by the fire of youth, the allurements of the world, and the pleasures of study, which by their variety so filled my breast, and closed up all its inlets with an infinite number of thoughts, that it gave no admission to those intimate and charming

ing conferences with the Supreme Being. Under this imbecility of soul with respect to divine things I have laboured during the whole course of my life; and even now, the frequent and almost perpetual wanderings of a volatile mind blunt my aspirations to God, and intercept all the benefit of my prayers. When from time to time God has benignantly invited me to pious exercises for the purpose of confirming in my soul the sense of religion, and washing away the stains contracted from human contagion, I have retired to places suitable to those intentions; either the Jesuits' college at Caen, or the abbey of Ardennes of the Præmonstratensian order, one mile distant from Caen, or to our own Aulnai after I was placed at the head of it. But I frequently experienced a contrary current in the breeze of divine grace; as if the Deity by this indifference meant to punish my immoderate attachment to letters, and my sluggish movements towards divine things. (43) Let me now, however, return to my retreat at La Fleche.

Whilst my thoughts were chiefly bent upon exploring the counsel and will of God relative to the state of my concerns and of my whole future

future life, nearly the same thing happened to me that formerly did to the very pious Anne-Francis de Beauvau, marquis of Novian, of the noble family of Beauvau of Lorraine. This person, when engaged in religious retirement among the fathers of the society of Jesus, was so much affected by the examples of sanctity placed before his eyes, that he imbibed a thorough contempt of the world and human affairs; and preferring the poverty and humility of Christ, to the allurements and advantages of fortune, was induced to relinquish a beloved wife and a numerous offspring, and become a Jesuit. It appeared to me that I was impelled to act a similar part by important motives, which I did not doubt that Mambrun would highly approve; but the fact was far different. For having carefully considered the matter on both sides, as one well acquainted both with my disposition and manners, and with the discipline and rules of his order, he frankly declared that my design by no means pleased him; for that a mode of life absolutely dependent upon the will of another, was totally alien from the freedom of my spirit. (44) I submitted to the decision of so

wise a man, and flew back to my nest at Caen: nor would I listen to the admonitions, or rather the intreaties, of my friends, who by frequent letters summoned me to Paris, and endeavoured to persuade me to disdain municipal tranquillity, and fix my abode in the seat of urbanity and the Muses. In reality, my own inclination persuaded me to this, more than the arguments of my friends; but the state of my fortune would not permit those expenses, which, in a splendid capital, and in the view and society of men of rank and politeness, would be requisite for my own convenience, and for a decent appearance.

Whilst I was living familiarly in the college of la Fleche with Mambrun, he was often visited by Louis Meyrat of the same society, then very old. I took pleasure in conversing with this good man, who was possessed of remarkable acuteness of understanding, and had been long exercised in teaching theology, his skill in which science he made known by a large and luminous series of disputations on the whole "Summa" of Thomas Aquinas.

After my return to Caen I first became acquainted with Peter Patris, a native of that town,

town, but for many years past attached to the court, whom domestic affairs brought for a few days to Caen. It gave me great satisfaction to be introduced to a person so much distinguished for the amenity of his genius, usually numbered among the ornaments of our native place, and a favourite at the court of Gaston duke of Orleans, uncle to the king. Our friendship was durable, and lasted till his death, which took place at an advanced age. (45) About the same time Marquard Gudius, a German, of literary celebrity, came to Caen, and paid me a respectful visit. (46)

The mayoralty of Caen was then occupied by John Blois de Quesnay, less distinguished by his dignity and wealth, than by his love to letters; the connexion with whom, begun by my parents, I was glad to continue and assiduously improve. We studied very much in common, and our intimacy was favoured by neighbourhood, which, according to the comic poet, is an approach to friendship. Our society was joined by Nicholas Monstier le Motteux, a person by nature admirably qualified for literary eminence; but his excellent parts, and the bright promises he gave, were rendered

fruitless by his diligent attention to the duties of magistracy (in which he succeeded Blois de Quesnay), and his cares to provide for a large family of children. So great, however, was his attachment to me, which continued unabated till his death, that he often expressed a wish to abdicate his magistracy, and spend the rest of his days in literary retirement with me.

Whilst at this period Caen stood high in reputation for liberal studies, and the illustrious examples of learned men before my eyes was strongly stimulating me to the same pursuits, I received a further impulse from the return of Stephen le Moine, Stephen Morin, and John Ballachée from Holland, enriched with the spoils of the east, and largely furnished with Attic treasures. The excellent qualities of le Moine, my long friendship with him cemented by mutual good offices, and our community of studies and birth-place, will not permit a mere cursory mention of him. He possessed a great fund of literature, and not only of the ordinary kind, but drawn from the recondite stores of Rome and Athens and the east. Doubtless a greater purity and elegance of Latin style might have been desired in him; but the impurities

and

and involutions of his diction were compensated by the exquisite abundance of rare and curious matter. Although he was a zealous promoter of my studies, and omitted no occasion of doing honour to my name, yet he did not hesitate, in a long and learned dissertation, to oppugn my opinion on the origin of those marks, which we use at the present day to express numbers, and which are vulgarly termed cyphers. These, from no authority, but from indubitable arguments, I referred to the Greek letters in my "Demonstratio Evangelica," (*Prop.* iv. *c.* 1.); since if they are compared with our common commercial characters, they will appear to be altogether the same, though somewhat disguised by frequent use. I had strengthened this opinion, by a description of the Pythagorean Abacus, which Grævius had sent to me, copied from the ancient manuscripts of Boethius's Geometry; and from the characters of Seneca and Tiro, whence the antiquity of the common cyphers is discovered to have been much greater than is usually supposed. For their invention is attributed to the Arabians, who received them from the Greeks; and the Greeks themselves, ignorant

ignorant of their true origin, referred them to the Indians. Le Moine, however, would not suffer this honour to be snatched from the Arabians, to whom he was very partial, and confuted me with all his might, yet without infringing the rights of our ancient friendship, which remained entire till his death. (47)

Not inferior was the ardour of Stephen Morin in this course of study. He seems even to have taken more pains in exploring the Hebrew deserts and the Rabbinical thickets, though less, perhaps, in ranging over the open and flowery meadows of Greece and Rome. Neither with him did I agree in opinion respecting the commencements of the Hebrew language, which he, in common with the majority of learned men, referred to Adam himself, and the cradle of mankind. On the contrary, I held this to have been the Canaanitish language; which was used in Canaan and the neighbouring regions, before Abraham migrated thither. On this topic we skirmished in certain writings, in which we adduced our opposing arguments, but with civility and moderation; and left the decision to our readers. (48)

But John Ballachée having hastily run over the

the oriental fields, preferred expatiating in the pleasant walks of Greece. He promised copious commentaries on the Periegesis of Dionysius, which he frequently mentioned to Saumaise, and proposed to dedicate to him. But it was his fortune to be banished to a rustic and ignoble retirement, for the purpose of instructing the inhabitants in religion, where he grew old without fulfilling any of the expectations which he had excited.

The province of Normandy was then governed under the king by the most illustrious prince Henry of Orleans, duke of Longueville. When he made his circuit through the principal towns of the province, and arrived at Caen, the capital of Lower Normandy, the whole body of citizens waited on him to pay their duty; and I, among the rest, gave him every manifestation of respect. He received me at the first with politeness, and at a second visit even with kindness. I remember that once in a great circle of nobility who stood round him in the court of the castle of Caen, he took me very familiarly by the hand, and leading me aside, held a private conference with me for a considerable time, as if for the purpose

pose of making a trial of my capacity, and judging from my discourse whether I were worthy of his favour. On another day, when I was attending his morning levee, he asked me in a whisper whether I had any particular engagement for the afternoon; I replied that I had not, but waited his commands. "Go back then," said he, "to your house, and I will come to you immediately after dinner, that we may have a tête-à-tête in your closet till night;" which was accordingly done. He sometimes challenged me at chess, and we spent entire days in this game; and as he could not well bear being beaten, I dissembled my skill, and sometimes resigned a certain victory, that my superiority might not impair my favour. On these accounts he patronized me with so much kindness, that I never failed to obtain his protection and assistance in my difficulties: as long, therefore, as life endures, I shall cherish the remembrance of my excellent and liberal patron. (49)

While these incidents were passing at Caen, my sister Ægidia, a nun of the Dominican order, died at Pont l'Evesque. At this town two pious maidens, my aunts, of the family of

of Pilon Bertoville, who had taken the habit in the Dominican convent at Rouen, preferring a more austere mode of life, and more strictly conformable to the rule of Dominic, founded a religious house of the order, and endowed it with certain rents, affixing to it the venerable title of the Cross of Christ. This retreat was peopled by a great conflux of pious virgins, who afforded examples of every kind of virtue. Here Ægidia was educated from her early years, with her other sisters; and so formed to piety, that she was desirous of adopting the same rule, and was admitted into the society. As she excelled others in acuteness of understanding, and in extraordinary powers of memory, so she greatly surpassed all her companions in the fortitude with which she endured her bodily afflictions; and her frame at length giving way to continued attacks of disease, she made a blessed exit, having scarcely terminated her 25th year. I could relate more concerning her sanctity of life, but that, and her other virtues, together with the piety of both my aunts, have been celebrated in the book entitled "Annus Dominicanus." Nor have I failed to pay due honour to the memory of my excellent

excellent sister in my work on the antiquities of Caen.

About this time (1656) occurred the death of James du Puy, who, with his brother Peter who died some years before him, had been keeper of the royal library. I had been informed that the king's treasurers had fixed a price upon this post, which was indeed high, and weighty in proportion to my means, but light in regard to my desires; so great an augmentation of my literary wealth did I expect from the administration of these ample stores. The affair was negotiated by my friends; and I thought it nearly settled, when the authority of Colbert interposed, whose interest with the king caused the office to be conferred upon his brother, afterwards bishop of Auxerre.

I was now enjoying my leisure in literary occupations when an important and unforeseen circumstance greatly disturbed me. False titles of nobility were at this time very common, nor was it easy to distinguish the spurious from the genuine. As it was expedient to put a stop to this growing evil, the farmers of the revenue purchased of the treasury for a great sum the management of the business

business upon certain conditions; of which the principal, and an extremely mischievous one was, that they should have the fines, which, of themselves likely to be very considerable, could be increased at pleasure by their rapacity. In their eagerness to augment their profits, they so insolently abused the powers granted them, that they degraded from their rank and reduced to commonalty, some families of undoubted nobility, because they would not pay them for a confirmation of their titles; and on the other hand, raised some mean and obscure families to nobility. Nor was I free from this vexation: for as from my infancy I had been under the power of guardians, who had not yet rendered an account of their administration, or restored the papers or old parchments by which it was to be justified, not only these accounts, but the patents and genealogy of my family, were wanting to me when required for my defence. Moreover, I neither well knew what was demanded of me, nor, if I had known, should I have been able easily to satisfy the demand, on account of the absence of these instruments, and the fraudulent cavils of the revenue officers.

cers. The habitation of the person who had been my first guardian was two days journey from Caen; and his sons, who inherited his property after his death, were at a distance from home about business. Under these difficulties, and urged by the officers, it was necessary for me to have recourse, at great trouble and no small expense, to registers and the public records of courts, and frequently to go to Rouen, where disputes of this kind were finally determined in the supreme court of aids. The judges having at length maturely weighed the matter, and carefully examined the ancient registers which I produced, affirmed by a positive decree the honour of our family, and repressed the infinite avidity and audacity of the farmers of the revenue. Some years afterwards, however, the great gains which accrued to the treasury from these enquiries caused the same molestation a second and a third time to be given to me and others; but the power of truth before equitable judges finally liberated me from this teazing persecution. (50)

The nunnery of the Holy Trinity at Caen, was then presided over by Maria Eleonora de Rohan, on whom, in addition to a splendid birth, nature

nature had bestowed a strong understanding, and singular facility in writing and speaking. I occasionally paid my respects to her, when we had much discourse concerning religious topics, and the dignity of the sacred books. Among these she said she was particularly edified by the Psalms of David, and the Proverbs of Solomon, which, for the ease of her convent and the unlearned maidens who inhabited it, she wished to have translated into clear and vernacular language, with a paraphrase of the sense. "Why," (said I,) "do you not yourself perform the desired task, since you possess a knowledge of these things, in which you have been conversant from childhood, together with facility of expression and a copious style?" "I am sensible" (she replied) "that I am but slenderly furnished for the work; yet I will undertake it, provided I may have the aid of your advice and correction." This I promised, and she bent her mind to the performance, the result of which was that pious and very elegant work comprising the moral precepts of Solomon. (51)

In the same sisterhood was Jacoba Boette de Blemur, a relation of mine, distinguished for piety,

piety, and so modest in her disposition, that although she had written much concerning the institutes of her house, and the history of the Benedictine order, yet she buried it in profound silence, as if she felt ashamed of her boldness, and had undertaken a thing beyond her power. But having been apprised of the matter by her companions (as it is a loquacious sex) I wished that whatever it were, it should be communicated to me; complaining much of her taciturnity, which had led her to conceal from me, a relation and friend, what she ought in preference to have communicated to me. She replied that this serious reproach gave her hopes that I should not be displeased if she were to submit to my judgment whatever she had written, or might hereafter write. And when I assured her I should with pleasure comply with her wish, she sent me a bulky and excellent work, in which were contained the lives of the saints of the Benedictine order, which afterwards was given to the public under the title of the "Benedictine Year," and received with great applause, as I had predicted from the perusal of the book, in consequence of which I strongly advised its immediate publication.

cation. It was edited by her brother, Eustache Boette de Blemur, a regular canon of the convent of St. Victor at Paris, procurator of that celebrated house, and keeper of its library, which was not a little enriched by his care and diligence.

I made frequent excursions to Rouen, the capital of Normandy, at which the more important affairs of the province are chiefly transacted. Whilst I was there on account of some troublesome law proceedings, there came to the waters of Forges, one day's journey eastward from Rouen, the royal princess Anna-Maria Loûisa of Orleans, daughter of Gaston the king's uncle, whom my friend Charles du Perier, a poet of sublime genius, (52) formerly panegyrized in these lines;

Hæc est illa atavis edita regibus
Formæ mille opibus dives et ingeni,
Necnon et patrios haud muliebriter
Audax stringere acinaces.

As the other points of this eulogy, so especially that respecting her intellectual attainments, were founded on truth. In the train of her noble attendants was Segrais, whom I have often commemorated, my countryman, and at this time my intimate friend. As he frequently invited

invited me by letter to visit his mistress and himself, I at length repaired to Forges, where I was not wanting in the due offices of respect to her Serene Highness. She took delight in the reading of history, and especially of the fables termed Romances; and while she was under the hands of her women, she desired me to perform the task of reader, during which she put many questions to me, suggested by the subject. I was hence able to discern her singular acuteness, and a degree of learning uncommon in her sex; and still more from the view of two romances which she had composed, full of sprightliness and elegance, one of which was entitled a "Description of the Invisible Island," in which she wittily ridiculed a certain honorary chevalier of the parliament of Dombes; the other, the "History of the Queen of the Paphlagonians," which is a continued keen but concealed ridicule of a young lady of high nobility, but disagreeable and ill-mannered. The princess ordered these pieces to be printed, but had only a few copies struck off, all of which she kept to herself, taking great care that they should not get abroad. One, however, she obligingly presented to me,

in

in the margin of which she caused the real names to be written of the persons disguised in the work by fictitious appellations. On these books I set the highest value, when two ladies of rank, with whom I was familiarly acquainted, and of whose fidelity in keeping their promises I had no doubt, requested the loan of them for a few days; but I found myself mistaken in my opinion of their veracity, for they took away my books and never returned them. (53)

A few years after, a custom prevailed, both at court and in the city, among the ingenious of both sexes, of making descriptions of their features, persons, manners and tastes, and as it were painting them in a tablet; whence these draughts were commonly called portraits. (54) This illustrious lady amused herself greatly with these descriptions; and after she had drawn up several herself, and had selected those by others, she employed me in getting them privately printed. In other compositions, both serious, jocose, and pious, she displayed the same happy talent for writing; but her modesty permitted only a very few to witness her exertions.

From early youth it had been a principal object with me to become personally acquainted with all whom I heard mentioned as eminent for genius or learning; whence I spared no pains to obtain an introduction to Faucon Charleval, which chance at length offered me. For seeing me once vigorously dancing like a young man at a public ball, and having learnt my name from the bye-standers, he asked if I was the son of that Huet of whose learning he had heard some commendation; and when he understood that I was that very person, he immediately engaged in discourse with me, and openly requested my friendship. I was highly delighted that fortune should thus throw in my way what I had so earnestly wished to acquire; and I left nothing undone to anticipate in respectful attentions a man whom I knew to have attached the whole court by the polish and amenity of his genius, and the suavity of his manners. (55) About the same time another similar circumstance happened to me. A person of noble rank, advanced in years and of a cultivated understanding, travelling in Lower Normandy, arrived at Caen, and came to my house for the purpose of paying me a visit. I received him with

with civility, and waited to hear his business; when he said, "It was your father whom I wished to see, and I shall be obliged to you to introduce me to him." "My father (I returned) died when I was an infant, and you will find here no other Huet than myself." "I should not have imagined (said he) that all I have heard of you could be true of so young a man." But the good man was doubly mistaken; for I was much less learned than he thought me, and older than I seemed to be.

Shortly afterwards my library received a great accession; for my relation and former guardian, the son of Gilles Macé, the great mathematician whom I have already mentioned, liberally sent me for a present all the books relative to mathematical subjects which had belonged to his father. In turning over these, I felt the long dormant sparks of my early ardour for those noble sciences revived and ready to break out; which I did not entirely suppress, but gently cherished, while from time to time I revisited in short excursions this choice collection of volumes.

Several English and Irish, expatriated in the tumults of their country, often at that time

came to the opposite coast of Normandy, and took up their abode at Caen. Among these, whilst I was a young man, was Stanihurst, a subtle dialectician, who professed philosophy in the university of Caen, attended by a numerous auditory. I frequently skirmished with his disciples keenly and in good earnest, which gave great pleasure to this doctor, who strongly urged me to this kind of combat. He was also skilled in chemical operations, which, however, he found prejudicial to himself, his throat being burnt and contracted by the inconsiderate draught of a noxious potion. (56) Another Stanihurst, his relation, at the same time practised medicine with success in the same university. A long time afterwards there came to Caen from the same country Francis bishop of ———*, a man amiable for the suavity of his manners, and venerable for the sanctity of his life; withal, in low circumstances, and apparently distressed. On this account I made a proposal to the illustrious abbess, Maria Eleonora Rohan, to whose merit I have already borne testimony, that she should receive this pious bishop into her house, and supply him

* In the Latin "Episcopus Aladensis"

with

with the necessaries of life. She readily complied, and desired me to give him an invitation in her name. But as if he were attached to his poverty, in which Christ was his teacher and example, he chose to continue within the secresy of his hut. Not long after, he went to Rennes to his countrymen who had resorted to Britany in great numbers. I fear lest I may seem to some readers weakly credulous, if I relate a circumstance which I have heard from some religious, discreet, and by no means superstitious persons, very similar to what we read in the Acts of the Apostles—that a boy who had fallen from the roof of a house, and was apparently killed by the accident, being taken by this holy prelate into his arms, was restored to life by his earnest prayers to God. Subsequently, there arrived upon the Norman coast Patrick bishop of Ardfert, of the noble Irish family of Plunket; whom we have since seen, with a great reputation for piety, performing the functions of the bishop of Seez.

NOTES

# NOTES
TO
# THE THIRD BOOK.

## Note (1), Page 186.

Adam Olearius, whose proper name was *Oelschlager*, was a native of Ascherleben in Lower Saxony. Though of a mean origin, he was brought up to letters, and distinguished himself so much by his proficiency, that he became one of the professors at the university of Leipzig. He was an able mathematician, and was versed in the oriental languages, on which account, probably, he was taken into the service of Frederic, duke of Holstein Gottorp, who had formed extensive projects for the advancement of commerce in his territories, particularly by obtaining a share in the Levant trade. For this purpose, in the year 1633, he sent a splendid embassy to the czar of Muscovy and the king of Persia, of which

Olearius

Olearius was appointed the secretary. After their return in 1639, Olearius published in the German language a relation of the whole journey, in a folio volume, illustrated by figures designed by himself: and the work maintains a respectable rank among similar performances. It has been translated into English and French. He thenceforth took up his residence at Gottorp, where he occupied the posts of librarian, antiquary, and mathematician to the duke, till his death in 1671, at the age of sixty-eight. Olearius published other works, among which was a German translation of the Tales, Maxims, &c. of the celebrated Persian poet Saadi.

## Note (2), Page 188.

The free use of the Latin language in modern times as a medium of conversation, however advantageous in the intercourse of the learned of different countries, is scarcely compatible with a delicate sense of classical purity, which cannot fail to be violated in unpremeditated discourse, and upon topics unknown to antiquity. It has therefore been found that the nations and individuals most attached to purity

purity of diction, have been most reserved in the familiar application of the Latin tongue both in speech and writing. The Ciceronian Italians of the 16th century scarcely ever ventured to trust themselves in conversation with the scholars from Germany and the Low-countries; and Erasmus, who had scarcely any other mother tongue than the Latin, somewhere complains of a dumb interview between himself and some eminent Italian literary character. The French likewise have seldom been fond of conversing in Latin; and the English have almost entirely disused it, except in academical disputations. Indeed, besides the nice classical taste cultivated by our scholars, the great difference of pronunciation almost incapacitates them from holding a Latin conference with any foreigner. That a prince of the North should be able to speak Latin with fluency is not surprising, since it seems to have been a regular part of the education of sovereigns in that part of Europe to render them familiar with that tongue. Thus even Charles XII. of Sweden, though very far from a literary character, could converse in Latin, which language he was induced to acquire, notwithstanding his aversion

to

to study, by being told that the kings of Poland and Denmark were masters of it.

## Note (3), Page 191.

Anna Maria Schurman, one of the most remarkable literary females upon record, was born at Cologne of noble parentage in 1607. She seems to have possessed that superiority of talent which attains excellence in every pursuit to which it is directed; for she had scarcely passed the age of infancy before she began to be distinguished for dexterity and elegance in a variety of ornamental arts, whilst at the same time she was acquiring with surprising facility a knowledge of the learned languages, and the elements of science. The list of her mature attainments almost surpasses belief: in the article of languages alone it comprehends, besides Latin, Greek and Hebrew, several of the oriental dialects, and the principal modern tongues. With all these titles to admiration, her modesty was not less conspicuous than her excellencies, and it was with difficulty that Vossius, Spanheim, and some other learned men who became acquainted with her attainments, were able to draw

draw her out into public view. She was of the protestant persuasion, and had accompanied her family first to Franeker and then to Utrecht. Her reputation brought her a number of correspondents among the learned and the great, one of the latter of whom was the illustrious Elizabeth princess Palatine. Some of her letters on subjects of erudition were made public in the works of learned men; and in 1641 a Latin dissertation was printed which she wrote upon the question "Whether literary studies were becoming to a woman?"—a question which few females have had a better right to maintain in the affirmative. One of her favourite studies was theology; and the habit of inquiring for herself had detached her from the ministers of the established religion, and caused her to intermit her attendance on their services. While she was in this temper of mind, confined to the pious exercises of her own closet, and nourishing in secret a spirit of sentimental devotion, the celebrated mystic and enthusiast Labadie obtained an introduction to her, and by his insinuating eloquence gained such an ascendancy over her, that he thenceforth became her spiritual director. She accompanied

companied him in his various migrations, and it was in her arms that he breathed his last at Altona in 1674: it is, however, a mistaken assertion of Huet's that they were married; and there is no reason to believe that their connexion was any other than pure religious friendship. Mademoiselle Schurman was afterwards at the head of an association of persons inspired with similar devotional sentiments, which she established in a village near Leuwarden, where she died in 1678.

## NOTE (4), PAGE 191.

JOHN ANTONIDES VANDER LINDEN, a physician well known by his writings, was a native of Enkhuysen in North Holland, where his father was a practitioner in medicine. He graduated at Franeker, in the university of which place he obtained a medical chair. He was afterwards professor of medicine at Leyden, where he died in 1664. Though at first a staunch follower of Hippocrates, he became addicted to the chemical sect, and Guy Patin, its bitter enemy, asserts, as a sort of judgment upon him, that he lost his life by taking antimony

mony and refusing to be blooded, in a pleurisy. He wrote a work upon medical authors entitled "De Scriptis Medicis," which, though little more than a bare catalogue, has been very serviceable to those engaged in similar inquiries. He prepared an edition of Hippocrates, which was published after his death by his son.

## Note (5), Page 192.

James Golius was one of the most eminent orientalists of the Leyden school, so long celebrated for that species of literature. He was born at the Hague in 1596, and studied at Leyden, where he particularly attached himself to the Arabic professor, Erpenius. For the purpose of improvement he accompanied an ambassador from the United Provinces to the emperor of Morocco, and excited much admiration at that court by a petition written in Arabic. On his return he succeeded Erpenius in his professorship; but was permitted by the curators of the university to absent himself on a tour to the Levant, which occupied three or four years. During his absence the mathematical chair was also conferred upon him; and he

spent

spent near forty years in the labours of his double professorship and the performance of his other academical duties. His ardour for the knowledge of languages led him late in life to study the Chinese, in which he had made some proficiency at his death in 1667. This learned man published several Arabic works, and an Arabic and a Persian dictionary.

## Note (6), Page 192.

Alexander More was the son of a Scotch divine who migrated into France, and was principal of a protestant college at Castres in Languedoc. Alexander was born there in 1616. To the advantage of a good education he joined quick natural parts, ready elocution, and sufficient confidence, so that at an early age he rose to distinction in his party. He studied theology at Geneva, where he became a candidate for the vacant Greek professorship against several competitors much older than himself, and on a public examination of their qualifications obtained the prize. He also was elected a minister of the Genevan church, and acquired great fame by his eloquence as a preacher. The warmth

warmth of his temper, however, his arrogance and propensity to take offence, and his imprudent attentions to the fair-sex, raised him many enemies, and as he had also zealous supporters, Geneva was divided into parties on his account. Saumaise having procured him an invitation to the professorship of divinity at Middleburgh, he removed thither in 1649, provided with ample testimonies of orthodoxy, on which point he had undergone some calumny, as it was reported that he denied the imputation of Adam's transgression to his posterity, and the divinity of the Holy Ghost. Bayle has a valuable remark on a testimonial afterwards given to More by the Genevan professor of theology Diodati, who, acknowledging that he was highly irritable and vindictive, seems to think these failings no considerable deductions from his merits as a minister of the gospel. "I see every day (says Bayle, and we may repeat the assertion) persons who are thus blinded with respect to some favourite minister on account of his great gifts, and who speak of his *Ishmaelism* almost with approbation. Mr. Such-an-One (they say) is a dangerous enemy, he has a beak and claws—woe

to

to those who make free with him—as if they were speaking of a colonel of dragoons, or a knight of the thistle with his motto "Nemo me impune lacessit." "Go through (he proceeds) the catalogue of all the defects to which human nature is liable, and you will find none more opposite to the spirit of christianity than the violence displayed in the quarrels of some of these gentlemen." More afterwards removed to Amsterdam, where the professorship of history in the *schola illustris* was conferred upon him. He discharged the duties of this office with great applause; and having in consequence of a leave of absence visited Italy, he was honoured with the notice of the grand duke of Tuscany, and was presented with a gold chain by the republic of Venice for a Latin poem on the defeat of the Turkish fleet by the Venetians. In 1659 he quitted Holland to become a minister of the protestant church at Paris; an appointment which he did not obtain without a violent opposition, for his temper was always dreaded, and his morals were suspected. He was there engaged in various disputes, and narrowly escaped condemnation from the synods. Great offers were made him

to

to become a convert to the catholic religion, but without effect; and he died in an edifying manner at the house of the duchess of Rohan in 1670. The king sent marshal Grammont to visit him in his last illness, who on his return said to his Majesty, "Sire, I saw him die; he went out of the world like a good hugonot, but what I most pity him for is that he died in a religion which is as much out of fashion as a cocked hat." Menage asserts that More confessed before his death that no one had so strongly tempted him to change his religion as he. The temptation was an offer on the part of the duchess of Aiguillon of a pension of 4000 livres.

More is known to the English reader by his quarrel with Milton. In 1652 he published at the Hague a book written by Peter Dumoulin, entitled "Regii Sanguinis Clamor adversus Paricidas Anglicanos." In this work Milton's "Defensio" was very severely treated. Highly exasperated, Milton made a personal attack upon More, whom he thought or affected to think the author, in which he raked together all the stories that had been told of him by his enemies, charging him with heresy, gross immo-

rality, and other crimes. He also put into the London newspapers a quibbling Latin epigram alluding to the affair with Saumaise's maid-servant hereafter mentioned by Huet. Justly as we revere the memory of our great poet, partiality alone can excuse him for this and other instances of controversial acrimony.

## NOTE (7), PAGE 193.

DANIEL HEINSIUS, whom Huet saw only in his decay, for he died in 1655, was born in 1580, at Ghent, of an eminent family in that city. His father was a fugitive for his religion, and settled in Holland. Daniel was early initiated in letters, and began to write Latin verses at ten years of age, when he produced an elegy on the death of a female playfellow. He pursued his career with great reputation at Franeker and Leyden, at the latter of which universities he enjoyed the advantage of a familiar intercourse with Joseph Scaliger. At the age of twenty he read public lectures on the Greek and Latin classics at Leyden, and was afterwards promoted to the professorship of politics and history, and made secretary and librarian

librarian to that university. In 1619 he acted as secretary to the states of Holland at the synod of Dort. By his learned publications, consisting chiefly of comments and annotations upon various authors, and of Latin and Greek poems and orations, his reputation was spread through Europe, and he received marks of distinction from Gustavus Adolphus, pope Urban VIII, and the republic of Venice. He had the infirmity of loving his bottle somewhat too well, of which his pupils were not ignorant; for once, having excused himself from giving a lecture, there was placed over the door of the lecture-room a paper with the following notice: "Daniel Heinsius non leget hodie propter hesternam crapulam." Returning once at night from a convivial party, with his head more steady than his legs, he made this distich:

Sta pes, sta bone pes, sta pes, ne labere mi pes,
Sta pes, aut lapides hi mihi lectus erunt.

Which may be rendered in English hexameters,

Stand leg, pray stand, I beg, stand leg, and don't slide about so;
Good leg, pr'ythee trip not, stand fast, or these stones must my bed be.

## Note (8), Page 194.

Boxhorn, here mentioned with some disparagement, was a philologist of considerable distinction, and left monuments of his learning and industry, extraordinary in one who died in the prime of life. He was the son of James Zuerius, a minister at Bergen-op-Zoom, where he was born in 1612. He took his name from his maternal grandfather, who was of a noble family in Brabant. At the university of Leyden, where he was educated, he distinguished himself by his proficiency, and began to publish works of erudition at twenty; though, as might be supposed, in his maturer years he found occasion to correct his opinions on various points. He obtained the chair of eloquence at Leyden in 1632, and on the resignation of Daniel Heinsius succeeded him in that of politics and history. His writings were philological, historical and political: among the latter were a defence of the freedom of Dutch navigation; an account of the constitution of the United States, for the use of his students; and a piece in favour of the

the rights of Charles II, then a fugitive The last work appears to have given some umbrage to the republicans in Holland. He was one of those who maintained the claim of the invention of printing for Haerlem in opposition to that of Mentz. Huet's unfavourable description of his countenance is confirmed by a story of his being taken for a Spaniard, in consequence of his dark complexion, by a Dutch soldier at the capitulation of Breda. He was at this time in the camp of the prince of Orange, and drew up in good Latin a narrative of the siege of that place. He is said to have injured his health by the excessive use of tobacco, to which he was so much enslaved, that he cut a hole in his hat to support his pipe whilst he was studying and composing. After a lingering illness he died at the age of forty-one.

## NOTE (9), PAGE 196.

CLAUDE DE SAUMAISE, one of the most distinguished names among the *erudite* of his time, was born in 1588 at Semur-en-Auxois, of a family eminent in the law. He studied at Paris

Paris and Heidelberg, and began at an early age to make himself known as an editor of the works of antiquity. Though educated with a view to the legal profession, and actually admitted an advocate, he seems to have determined to devote himself to literary studies. His mother, who was a Calvinist, had given him an early impression in favour of that persuasion; and his marriage with the daughter of a man distinguished among the French protestants fixed him in this attachment; so that when his father, who possessed an honourable magistracy at Semur, wished to resign it to him, his religion proved an insuperable barrier to such a settlement. Having declined some flattering offers from Italian universities, he accepted in 1631 an invitation from the university of Leyden to occupy the honorary professorship which had been filled by Joseph Scaliger; probably regarding himself as the successor in literary reputation to that celebrated man. Of his high opinion of himself, the following anecdote, related by Vigneuil Marville, will afford a specimen. Meeting once with Gaulmin and Maussac at the royal library in Paris, Gaulmin said, "I think we three

three might make head against all the learned in Europe." "Join yourself (replied Saumaise) and Maussac to all the men of learning in the world, and I will singly stand against you all." Corresponding to this arrogant estimate of his merits was his treatment of all with whom he had any controversy, freely bestowing upon them every vituperative epithet with which the Latin language furnished him, and showing the greatest contempt for their opinions; so that it was said of him, that he placed himself upon a heap of stones with which he pelted all who came within his reach. By constant study, with the aid of a retentive memory, he had laid up a greater mass of matter relative to the topics of erudition than perhaps any other man of the age, and this he could pour forth at pleasure when any learned subject was started; but his knowledge was crude and indigested, and his decisions were often erroneous and contradictory. He was looked up to with great respect and reverence by most of his contemporaries, though his haughtiness and proneness to abuse raised him many enemies who did not spare him. Among these was Milton, who was employed by the parliament to write

an

an answer to Saumaise's work in favour of Charles I, entitled "Defensio Regia." The work itself, for which he was paid by the exiled Charles II, was a piece of turgid and tasteless declamation; and Milton's spirited and contemptuous reply was so much more popular, that Saumaise was deeply mortified. To divert his chagrin, in the following year, 1650, he accepted an invitation from queen Christina, who, in forming her literary establishment, could not fail of being attracted by the name of the great *Salmasius*. Like all the other southern visitors of Sweden, however, he found the climate too rude for him, and in the next year returned to Holland. Falling into a bad state of health, he went to Spa, where he died in 1653. Of his works, his Exercitations on Pliny and Solinus, and his treatises on Usury among the ancients, are most esteemed, as affording the widest scope to his multifarious learning.

## Note (10), Page 196.

Francis Beroalde lord of Verville, son of Matthew Beroalde, a protestant professor and minister,

minister, conformed to the catholic religion, and became a canon at Tours. He was a poet, metaphysician, mathematician, and alchemist, but superficial and romantic in all. His "Moyen de Parvenir" is a kind of ridicule of the human race in general, and is characterised as a compound of frivolities, puerilities, and indecencies, mixed with some pleasant stories, and strokes of *naïveté*. It was first published in 1584, and was reprinted in 1698 with the double title of "Salmagondis," *Liege*, and "Le Coupe-cu de la Melancholie," *Parme*; both the same impression. Becoming, like many other idle productions, a rare book, it was thought worth re-editing in 1732 and 1754, with notes and elucidations. A particular dissertation on it is given in the Menagiana. The author, an extravagant character, died about 1612.

## Note (11), Page 199.

This advice affords, at least, a clue to More's own conduct, who seems always to have had in view the appearing more orthodox than he really was—a policy in which he has had numerous predecessors and successors!

Note

## NOTE (12), PAGE 202.

MANASSEH BEN ISRAEL was born about 1604 in Spain, from which country his father, after being tortured in the Inquisition and deprived of his property, made his escape to Holland with his family. Manasseh was educated with care, and made so much proficiency in the study of the Hebrew scriptures and divinity, that he was appointed, at the age of eighteen, successor to his tutor as preacher and expounder in the synagogue at Amsterdam. He published in his twenty-eighth year a work in Spanish entitled "Conciliador" &c. soon afterwards translated into Latin under the title of "Conciliator, sive de Convenientia Locorum S. Scripturæ quæ pugnare inter se videntur," by which he obtained great reputation, as well among Christians as Jews, as a learned and judicious critic upon the Old Testament. The excellent Grotius engaged in a correspondence with him on the occasion, and highly commended his work. Finding himself unable to maintain his family upon his salary, he was obliged to engage in trade, and set up a printing press in his house, from

from which issued several editions of the Bible and the works of the rabbins. When the Jews of Amsterdam determined to send a deputation to Cromwell, then Protector, Manasseh was chosen as their delegate. On his arrival he presented an address to Cromwell soliciting his protection, and the repeal of such rigorous laws against their nation as might have been made under the former kingly government. He also dispersed a printed declaration to the commonwealth, and a treatise containing various arguments for toleration, and tending to remove the prejudices of the multitude against the Jews. Cromwell summoned an assembly of laymen and divines to consult on this matter, from whose opinions he found that so much intolerance and prejudice were prevalent, that it would not be advisable to introduce any public proposal relative to placing the Jews on an equal footing with the different sects of Christians; and he dismissed Manasseh with a polite but evasive answer. The rabbi's pamphlet is preserved in a collection of tracts called the Phœnix, and there is annexed to it a long catalogue of his other writings.

NOTE

## NOTE (13), PAGE 203.

DAVID BLONDEL, one of the most learned and eminent of the French protestant ministers, was born at Chalons in Champagne. He settled in the pastoral office at Houdan near Paris in 1614, and soon distinguished himself by some controversial writings, one of which was an answer to the invectives against his sect by Richelieu, then bishop of Luçon, and afterwards cardinal. By these works his reputation was so well established with the party, that he was much employed in public affairs by the protestant synods, both provincial and national. He had no talents for preaching, and was, indeed, but a perplexed writer, his style being full of parentheses; but his mind was abundantly stored with a variety of knowledge, which he poured out like a torrent in conversation, his memory always suggesting to him proper names, dates, and every thing that was requisite for the discussion of any topic on which he entered. It is said that Saumaise when at Paris always avoided a meeting with Blondel, whose superior copiousness and facility

lity reduced him to silence. The synod of Charenton, by making him an honorary professor with a pension, gave him an opportunity of devoting his time to letters, chiefly with a view, it is said, of engaging him to refute the Annals of cardinal Baronius; but though he filled his copy of this work with marginal notes, he published nothing expressly to that purpose. One of his most noted publications was a refutation of the popular tale of pope Joan. As this story had been often repeated as a subject of scandal to the Romish church, some of Blondel's more illiberal brethren censured him for exposing its falsity; but he gained much honour by the knowledge and acuteness he displayed on the occasion, and he is generally considered as having settled the point. When Saumaise was first informed of this work, he said, with his usual arrogance, "Let them bring it to me, and I will blow it away with a breath." Blondel, hearing of this vaunt, sent him the Latin original (the book was first published in French), and desired him to print it entire with the refutation; but though Saumaise promised it should be done, nothing further was heard of the intended answer.

swer. Blondel also manifested his aversion to imposture by a treatise proving the falsity of the pretended Sibylline oracles. His learned work "On the Primacy in the Church" was a refutation of what cardinal du Perron had advanced on that subject. After the death of Isaac Vossius, Blondel accepted an invitation to succeed him in the professorship of history at Amsterdam; but he was disappointed in the hopes of finding Holland more favourable to freedom of thinking than France. His intimacy with the Arminian and Remonstrant Curcellæus caused him to be suspected of similar principles, and his latter days were disquieted by the attacks of party malignity. He died in 1655 at the age of sixty-four.

Claude Sarrau, mentioned with Blondel, was an eminent counsellor, first in the parliament of Rouen, and then of Paris. He was not only a great friend to learned men, but was himself well versed in classical literature, and wrote Latin with great purity. He published "Grotii Epistolæ ad Gallos;" and after his death in 1651, a collection of his Latin letters to his learned contemporaries was published, with a dedication to queen Christina, with whom

whom he had been in the habits of correspondence. His latinized name is *Sarravius*.

JOHN JAMES CHIFFLET, against whom Blondel wrote, was a physician and man of letters, born at Besançon in 1588. He was well acquainted with history and antiquities; and being a subject of Spain, to which crown Franche Comté then belonged, he was employed to write "Vindiciæ Hispanicæ," a work intended to prove that the house of Capet does not descend in the male line from Charlemagne, and that in the female line the house of Austria precedes it. He also offended the prejudices of Frenchmen by attacking the authenticity of the famous *ampoulle* of Rheims, containing the holy oil used in the coronation of the French kings. On the other hand, he maintained the pretensions of the holy sudary of Besançon. In his medical capacity, he wrote against the use of the Peruvian bark. His historical tracts were printed collectively at Antwerp in folio, 1650. He was first physician to Isabella Clara Eugenia governess of the Low-countries, and to her successor the cardinal Ferdinand; and died in 1660.

NOTE

## Note (14), Page 204.

John Frederic Gronovius, born at Hamburgh in 1611, was eminent both as a jurist and a philologist. He settled in the United Provinces first at Deventer, and was thence called to Leyden to succeed Daniel Heinsius in the professorship of Greek and classical literature. He made himself known to the learned world by esteemed editions of several antient writers, and by various dissertations displaying much sound erudition. One of these was an excellent treatise on the Sesterce, since reprinted under the title "De vetere Pecunia." He died in 1672, leaving a still more eminent son, James Gronovius, also a professor at Leyden.

## Note (15), Page 205.

Valerius Andreas, a native of Brabant, born in 1588, was professor of Roman law at Louvain, and librarian to the university. He was the author of various works, of which his "Bibliotheca Belgica, de Belgis Vita Scriptisque

que claris," printed first in 1623, and enlarged and corrected in 1643, is regarded as the best account of the writers of the Seventeen Provinces of the Low-countries.

## NOTE (16), PAGE 205.

The eminent philologist JUSTUS LIPSIUS belongs to the century preceding that with which the present work is concerned. The reference here made to him, however, may suggest some reflections not uninteresting in the history of the human mind. Educated among the Jesuits at Cologne, and passing his earlier years at Rome, though he subsequently occupied professorships in the protestant universities of Jena and Leyden, and made no scruple of conforming to the established religion in those places, yet he never seems to have freed his mind from the shackles originally imposed upon it. In some of his writings he maintained such persecuting and intolerant principles relative to religion, that a storm of controversy fell upon him in Holland, which induced him to withdraw to Louvain, where he resumed the open profession of the Romish faith. And be-

fore his mind could be supposed to become enfeebled by age, for he died in his fifty-ninth year, he fell a prey to that puerile superstition which he made public in the work here alluded to, on the Virgin of Halle, and in his "Diva Sichemiensis;" and also in the bequest of his furred gown to an image of the Virgin in a church of Louvain. Such, not uncommonly, are the weaknesses and extravagancies of the devotional spirit, when not originally emanating from rational principles, but the mere effervescence of early prejudices and childish associations.

## Note (17), Page 207.

Gilles Menage, one of the most noted of the French literati in his time, was born in 1613 at Angers, where his father held an office in the law, which he resigned to him as soon as he was of an age to take it. Gilles, however, though he pleaded for a time at the bar, was soon disgusted with the legal profession, and abandoned his post of king's advocate. He then entered into the ecclesiastical state so far as to enable him to hold benefices without cure of souls; but at the same time lived as a man

of

of the world whose great occupation was literature. With an extraordinary memory, and a disposition for sarcasm and repartee, he rendered himself agreeable in conversation, though he also made many enemies, and was in a state of hostility with several of the literary characters of the age. His reputation would have opened the doors of the French academy to him, had he not ridiculed the Dictionary of that body in a piece of ingenious pleasantry entitled "Requête des Dictionnaires:" upon which it was said, "that he rather ought to be condemned to become a member of the Academy, as one who has dishonoured a young woman is compelled to marry her." Being in easy circumstances, he passed his time in the society he liked best, and opened his house once a week to an assembly of men of letters. This meeting, which he called his *Mercuriale*, as being held on Wednesday (dies Mercurii), was continued for forty years. He was also fond of the company of the fair-sex, and attached himself particularly to Mesdames la Fayette and Sevigné, though his connexions of this kind seem to have been only exercises in modish gallantry and reciprocations of compli-

ments. The former of these ladies, when Mademoiselle de la Vergne, he celebrated in Latin verse under the name of *Laverna*; and as this unluckily is the name of the Roman Goddess of Thieving, Menage subjected himself to a severe epigram, in which he was said to have done well in making Laverna his patroness, as he perpetually practised larceny in his compositions. Indeed, his numerous verses in Greek, Latin, Italian and French appear to have been little more than centos, and assemblages of phrases from the ordinary sources of poetical diction: and if the French pieces were accounted the least valuable, it was because their want of originality was the most easily discovered. His natural genius seems to have pointed to the ingenious and satirical, in which walk he amused the public with various happy efforts.

One of his Latin poems, in which he indulged his sarcastic disposition, was near bringing him into considerable trouble. It was an elegy addressed to cardinal Mazarin, in which, speaking of the base crowd that paid their court to him on his return to power, he adds,

Et, puto, tam viles despicis ipse Togas.

The

The parliament of Paris having sent a solemn deputation to congratulate the minister, it was thought that by the word *togas* he meant to allude to that circumstance. He brought proof, however, that he had composed this piece before the deputation; and displayed much learning in showing the Roman use of the word *toga*, which, indeed, he had probably borrowed from Martial's line,

Eheu quam fatuæ sunt tibi, Roma, togæ.

There could be no doubt, however, that he pointed at the parliament in these lines:

Qui modo te, rerum Dominum, venerantur, adorant,
Hi sunt sæpe tuum qui petiere caput:

But that body well deserved a stroke for its mean tergiversation.

He also wrote several works of erudition, to which he brought more stores from his memory than his judgement. His "Origines de la Langue Françoise," with much curious and useful research, proposes many etymologies that are entirely erroneous and absurd. After his death a "Menagiana" was compiled from recollections of his conversations and written memo-

memorandums, which is one of the most entertaining works of the *Ana* tribe. The last edition by Monnoye, in 1715, is in 4 vol. 12mo. It is a remarkable circumstance, that after he had suffered a failure of memory in his advanced years, he perfectly (according to his own account) recovered it. Menage died in 1692, at the age of seventy-nine. He used to say of himself, "I love those who love me; I esteem those who deserve it; and I oblige all whom I can." Huet's testimony seems to confirm this view of his character.

There is a remarkable passage in the Menagiana which might serve as a counter-part to what Dr. Johnson has quoted from a letter of Cowley's, as a proof how little capable retirement is of itself to remove mental disquietude. "Out of humour (says Menage) at having so many friends who did nothing for me, and at the attacks of many whom I had given no cause to be my enemies, I retired to the country to live with less uneasiness. But I was much deceived; for at the end of the first week, a pigeon of mine killed through carelessness, occasioned me more vexation than all the injustice I had undergone. I returned to Paris,

Paris, saying to myself, Since a man cannot escape chagrin, he ought at least to put himself in the way of having some reasonable cause for it."

## NOTE (18), PAGE 207.

JAMES MOISANT DE BRIEUX, a Calvinist of Caen, was an advocate in the parliament of Rouen, resided three years in England, was then a counsellor in the parliament of Metz, and finally, retiring to his native place, devoted his time to literature. He obtained some celebrity in Latin poetry, and published, under the title of "Divertissements de M. de B." a collection of French poems and letters. Several of the latter relate to the origin and explanation of various proverbial and trivial forms of speech in the French language. He addressed a letter to Segrais on the preface annexed by him to his translation of the Eneid, which contains many sensible remarks on the poetical character of Virgil. He also communicated some Latin notes on the Georgics to Hallé; and he translated into Latin verse a part

part of the Greek Anthology. He died in 1674, leaving a son who was a minister.

## Note (19), Page 208.

James Savary, who is here praised for a qualification of very equivocal value in a poet, was a native of Caen. His Latin poems on Hare-hunting and the Manége are said to display invention as well as facility: he found it necessary, however, to put in the margin French explanations of the latinized terms of art which he had been obliged to employ in treating on those modern exercises—a decisive proof of the futility of using a dead language for the mere purpose of entertainment, in topics where the ideas are all new. This is, in fact, only the child's play of scholars, and the amusement it affords to the writer and reader is equally puerile. Savary afterwards published Latin poems on the chase of the stag, the roebuck, the boar and the wolf; and rising to a higher theme, he sung the triumphs of Louis XIV. He died in 1670 at the age of sixty-three.

## Note (20), Page 208.

Antony de Garabi, sieur de la Luzerne, in a very uncomely body lodged a mind possessed of many agreeable talents and accomplishments, which rendered his society welcome to the most distinguished persons of his time. He was born in 1617 at Luzerne near Coutances in Normandy, and studied at Caen under Hallé. He was much attached to the literary characters with which Caen then abounded, and was ready to do them all the kind offices in his power. Garabi was the author of a number of French and Latin poems, and some works in prose, which displayed an easy and flowing style of composition, but without much depth or study. He passed his latter years at a fine estate which he inherited at Estienville in the Cotentin, and died in 1679. His Latin works in verse and prose were printed at Caen 1683.

## Note (21), Page 209.

Segrais, a man of letters of more temporary than lasting reputation, was born at Caen in

in 1624. Originally destined to the ecclesiastical profession, he was carried at the age of twenty to Paris by a courtier whom he charmed by his conversation, and was placed with Mademoiselle de Montpensier, who made him first, her almoner, and then, her gentleman in ordinary. He became known to the literary world at an early age by his lyric and pastoral poetry, among the latter of which was a piece entitled "Atis," describing the scenery upon the river Orne near Caen, and making personages of the hamlets and rivulets in its vicinity. He was accounted so happily to have caught the tone of simplicity and tenderness appropriate to this class of poetic invention, that even the rigorous Boileau has associated his name with pastoral, in his Art of Poetry. He assumed a higher strain in his translation of Virgil's Eneid into French verse; an undertaking by which he seems to have acquired much reputation at the time, though its inferiority to the original in point of force and elevation has now almost thrown it into oblivion. These and his other performances obtained him admission among the forty of the French Academy. After the marriage of Mademoiselle

demoiselle to the duke of Lauzun, of which he showed his disapprobation, he quitted that princess, and was domesticated with Mad. de la Fayette. He assisted her in the composition of the romance of "Zayde," which, however, is properly the work of that lady. At length, satiated with the great world, he retired to his native place, where he married his cousin, a rich heiress. It was proposed to him to engage in the education of the duke of Maine, but he made an excuse of the deafness with which he began to be incommoded. "Experience (said he) has taught me that at court a man has occasion for good eyes and ears." On the dispersion of the academy of Caen after the death of its protector Matignon, he collected the remaining members, and gave them an apartment to meet in. As his deafness did not prevent him from talking, he was listened to with great pleasure while he related the anecdotes with which his memory was furnished, and which he animated with the vivacity of his language and manner. His life among courtiers and in the capital had not freed him from his Norman accent, which was so marked, that Mademoiselle de Montpensier once

once said to a gentleman who was going to travel with him into Normandy, "You will have an excellent guide, for he is a perfect master of the language of the country." Segrais died in 1701, at the age of seventy-six. There appeared after his death his translation of the Georgics; and a "Segraisiana" which does not stand very high among those gossiping miscellanies.

## Note (22), Page 209.

Gille-André de la Roque, a Norman gentleman, born near Caen, distinguished himself by a number of writings all relative to nobility. He possessed that essential quality for a genealogist, an extraordinary memory, as well as indefatigable industry. His "History of the House of Harcourt," by means of the great mass of collateral and digressional matter thrown in, as here mentioned, was carried to the extent of 4 vol. folio. He also composed a Treatise on Heraldry, a Treatise on the Origin of Names and Surnames, and various other works on similar subjects. His inquiries supplied him with the knowledge of all the defects

fects of families, which he was very ready to publish. He may be cited as one of the examples of longevity attendant upon temperance, for he never drank wine, and lived to ninety. He entered when young into the ecclesiastical order, but obtained a dispensation to marry. The union, however, was not happy, and a separation ensued. In his old age he resumed the clerical habit; and was interred, at his death in 1687, in the cloister of the Cordeliers at Paris.

## Note (23), Page 209.

This James de Callieres, a dependent on the houses of Longueville and Matignon, was governor of the count de Matignon, who procured him the command of Cherbourg, which he had held himself. Besides the Life of the Marshal Matignon, he wrote "La Vie du Courtisan Predestiné, ou du Duc de Joyeuse, Capucin," and some other works.

## Note (24), Page 214.

It is to be wished that men of learning would

would exercise the same good sense with respect to the remains of antiquity, that they would do with respect to the productions of modern times, and treat with just neglect whatever is manifestly frivolous and puerile, the idle effusion of a tasteless and degenerate age. It is not the language in which nonsense and folly are conveyed that can alter their nature; and it is as unworthy of a thinking man to employ his time in the study of riddles and conundrums in Greek, as it would be if they were in French or English.

## Note (25), Page 215.

Emeric Bigot, an excellent man and meritorious promoter of literature, was born in 1626 at Rouen, of a family distinguished in the law, the profession to which France owes so many of her most illustrious characters. The love of letters caused him to shun public business, and devote himself entirely to the augmentation of the library which he inherited from his father, and the maintenance of an intimate connexion and correspondence with the learned, both at home and abroad.

He

He travelled into England, Holland, Germany and Italy, in all those countries introducing himself to the most eminent men of letters, and offering them his services; and he was the centre of a literary society in France, which held weekly assemblies at his house. His modesty, benignity, and aversion to the disputes too frequent among the learned, gained him universal esteem and regard. No one was more sincere and faithful in friendship. His particular intimate, Menage, after mentioning his death with great sensibility, thus speaks of him: "For thirty-five years past *M. Bigot* has lodged at my house whenever he came from Rouen to Paris, and during all that time we have not had the smallest difference. He had one singularity: as he spoke little, he never, notwithstanding our familiarity, told me what he was intending to do; insomuch that when he travelled to Rome he said nothing to me on the subject till a day or two before his departure. He only asked me, on taking leave, if I had any commands for him. I am a great loser by his death. He wrote to me not long ago, that he was going for my sake to read over all our old poets, and would communicate

municate to me all that he should find to the purpose of my 'Origines de la Langue Françoise.' The library he has left is worth at least 40,000 crowns. He had a great fund of literary knowledge, and the learned in Holland expected his letters as decisions upon the difficulties on which they consulted him." Bigot died at Rouen in 1689. Notwithstanding his testamentary care to keep his library entire, it came to public sale in 1706, and its catalogue is in request among collectors. Though he gave assistance in many publications of his friends, he published but one work in his own name, which was the Life of St. Chrysostom by Palladius, found by him in the Grand Duke's library in Florence, and to which he added a Latin translation. Letters between him and his learned correspondents have been printed since his death.

## NOTE (26), PAGE 216.

JOHN-GEORGE GRÆVIUS, born in 1632 at Naumburg in Saxony, was a critic and philologist of great eminence; honourably distinguished among his fraternity by freedom from the

the pride and pedantry too often attending that class of men of letters. After an education in the schools of his own country, he studied for two years at Deventer under the celebrated John Frederic Gronovius, whom he seems to have made his literary model. At the age of twenty-four he was invited by the elector of Brandenburg to a professorship at Duisburg, which situation he afterwards quitted to succeed Gronovius at Deventer. He finally settled at Utrecht, where, during forty-one years, he occupied the chairs of history, politics and eloquence, bringing by his reputation a great conflux of students to that university, which he would not quit notwithstanding several flattering invitations from other quarters. He died in 1703. Grævius is known to the learned world by several valuable editions of classic authors, and by two great compilations, the "Thesaurus Antiquitatum Romanorum," and "Thesaurus Antiquitatum Italicorum," the latter continued by Burman.

## NOTE (27), PAGE 218.

From the acknowledged worth and candour of Bochart, it does not seem probable that he would lightly prefer a calumnious charge against an old friend; and there is reason to suppose that, aware of the pious frauds and artifices so common among the catholics in support of their doctrines, he really imagined that Huet had taken an undue liberty with Origen's text in this instance. It appears from Huet's own narrative, that he supplied from the Paris manuscript some words which he *thought* he had omitted in his transcript of that of Stockholm, but the existence of which in that copy he does not seem to have ascertained by actual collation. He has probably given a true account of the matter, but Bochart's suspicion will admit of an excuse. As the passage is not quoted, its importance cannot be decided upon. With respect to the interruption of confidence and intimacy between these learned men, it may be observed that Huet had before expressed apprehensions that his close connexion

nexion with a protestant minister might be interpreted to his disadvantage, and the danger would be greater when he came to be a courtier and a bishop; so that a slight cause might be deemed sufficient for the dissolution of their friendship.

## NOTE (28), PAGE 220.

JOHN-BAPTIST COTELIER, bachelor in theology of the Sorbonne, and professor of Greek at the royal college in Paris, was the son of a convert protestant minister at Nismes, where he was born in 1628. He profited so well under his father's literary instructions, that at the age of twelve he astonished the clergy of France assembled at Mantes, before whom he underwent an examination. After finishing his course at the Sorbonne, he declined taking orders, that he might be at liberty to pursue his studies, which were principally turned to ecclesiastical antiquities, and the Greek language. Colbert joined him with the learned du Cange in revising the catalogue and summaries of the Greek manuscripts in the king's library; and in 1676 he was promoted to the

chair of Greek in the royal college. He had previously made himself known by the publication of some works of St. Chrysostom, and by a work, the labour of many years, which was an edition of the Apostolic Fathers, with emendations, versions and annotations, in 2 vol. folio. This was reprinted by le Clerc with additional notes and dissertations, and is regarded as a very valuable publication. Cotelier afterwards edited a collection of Monuments of the Greek church, from manuscripts in the libraries of the king and Colbert. Of these he had printed three volumes 4to, when his death, in 1686, supposed to have been brought on by the intensity of his labour, put an end to its progress. In addition to the character of an excellent scholar, he bore that of a man of exemplary candour and integrity.

## Note (29), Page 223.

If this was a just observation above a century ago, what shall we say to the Valckenaars, Ruhnkens, Porsons, Griesbachs, &c., of our own times, whose learned labours have been chiefly of the kind above described, which they

they have seemed to regard as the greatest possible service they could render to literature? It cannot be doubted that the art of verbal criticism is greatly advanced since the time of Huet; but what is to be its termination? and is there ground to expect that the doubts and difficulties still remaining in the text of ancient authors will ever be cleared up, and that an uniformity of readings will ever be established? Further, are they not, in general, points of little importance which are to be settled by these efforts of deep erudition —such as do not affect the beauty of any striking passage, the authenticity of any momentous fact, the intelligibility of any material dogma, or the truth of any fundamental proposition! If the former of these questions be answered negatively, and the latter affirmatively, surely we may now agree with Huet, that this employment of the human powers is but of a subordinate kind, and not comparable to that exercise of the judgement which, from a comprehensive view of the subject and execution of a work, estimates the character and merits of the author.

## NOTE (30), PAGE 223.

The knowledge of a variety of languages contains in itself the materials of some curious philosophical speculation on the mind of man and the origin and progress of ideas, but it may be questioned if it be often employed for this purpose. It is more frequently a matter of parade, or at best, the occupation of an active mind without any precise object in view but the laudable ambition of acquiring what others have acquired. The real value of languages, to one who does not make a study of language itself, is to give access to works of genius or curiosity, which can be properly estimated and fully tasted only in the originals. The number and importance of such works is therefore the true guide to the languages which are worth the pains of acquisition to a man of letters; and such a consideration would doubtless limit that insatiable appetite for learning (perhaps very superficially) new and obscure tongues, which has possessed some eminent scholars.

## Note (31), Page 224.

Athanasius Kircher, a man of profound erudition and indefatigable industry, but visionary and credulous, was born at Fulda in 1601. At an early age he entered into the society of Jesuits, and distinguished himself by his proficiency in the studies of antiquity and the mathematical sciences. He was a professor of mathematics and the oriental languages at Wurtzburg at the time of the invasion of Germany by Gustavus Adolphus, which event caused him to withdraw into France. He resided for some time at the Jesuits' college at Avignon, whence he was called to Rome; and in that capital he passed the remainder of his life, which closed in his eightieth year. Few more voluminous authors have existed; for the list of his writings comprises 22 vols. folio, 11 vols. 4to, and 3 vols. 8vo, almost all of them upon subjects of deep and learned research. Some of the most remarkable are his "Ars magna Lucis et Umbræ," and "Primitiæ Gnomonicæ Catoptricæ," containing a system of optics; "Musurgia universalis," or principles of music, ancient

ancient and modern; "Phonurgia nova," or the doctrine of sounds; "Mundus subterraneus," a description of the phenomena in the bowels of the earth, the art of mining, &c.; "China illustrata," a compilation of every thing that he had read or heard relative to that extensive empire, and full of wonders and errors; and the work here referred to by Huet, entitled "Oedipus Ægyptiacus, h. e. Universalis hieroglyphicæ veterum doctrinæ temporum injuria abolitæ, instauratio," in which he freely indulged the subtlety of his imagination on the mysterious subject of hieroglyphical writing. Kircher was certainly a man of great powers of mind, as well as of extraordinary application: but one who embraced such a vast variety of abstruse topics could not exercise a very exact judgement upon any; and he seems to have been naturally inclined to the wonderful and mysterious. Several stories are related of impositions put upon him by counterfeit antiquities, similar to those which have been practised in our own times.

NOTE (32), PAGE 224.

SIR JOHN MARSHAM, one of the learned English

English of the 17th century, was the son of an alderman of London, in which city he was born in 1602. He received his education at Westminster school and St. John's college in Oxford, and after some time spent in a tour on the continent, engaged in the study of the law. He was made one of the six clerks in chancery, which office he lost by his adherence to the royal cause in the civil wars; but regained after the Restoration, and was raised to the honour of baronetage. He died at his seat of Bushy-hall, Hertfordshire, in 1685. The work of Marsham here alluded to, which first appeared in 1672, is entitled "Canon Chronicus Ægyptiacus, Ebraicus, Græcus, et Disquisitiones." This is regarded as a performance of much solid erudition, and was the first in which the system was proposed of four collateral Egyptian dynasties, as the only method of solving the chronological difficulties in the history of that nation.

## Note (33), Page 230.

John Chapelain, whose memory as a poet, like that of Blackmore, has unfortunately consigned him to ridicule, was a Parisian, born in 1595. Having received a literary education, he

he became tutor to the children of a nobleman of distinction, and afterwards the manager of his concerns. He made trial of his powers as a critic by some remarks on the Adonis of Marino, and the Cid of Corneille; the latter, probably, to gratify cardinal Richelieu, to whom he addressed a panegyrical ode. The public opinion of his critical talents, and of the extent of his literary attainments, (of which, however, the proofs appear but slender,) raised him to a high degree of reputation, and long rendered him one of the most conspicuous members of the French Academy. This acquired celebrity tempted him to aim at the first rank of poetical eminence by the composition of an epic poem; and the public were long prepared to expect something very extraordinary in his "Pucelle," or Maid of Orleans, which at length made its appearance, in 1656, from the Louvre press, and under the highest patronage. Such was the curiosity it excited, that it went through six editions in eighteen months, but its triumphs were then at an end. Not the envy of contemporary poets, as Huet suggests, but the mature decision of good taste, pronounced upon it such an absolute condemnation,

nation, that it was never afterwards mentioned but with a sarcasm. It is an idle argument that Huet advances against the justice of this sentence, that it was pronounced without a knowledge of the entire plan of the piece, of which the twelve books published was only one half: the author offered this part to the judgement of the world, and doubtless expected to obtain admiration for it, he therefore exposed it to an equal chance of censure. In fact, a small specimen will serve to prove a writer totally inadequate to the task he has undertaken, especially in poetry, where if he fails to please, he misses the whole of his object. The verses of Chapelain appeared to such judges as Boileau, Racine, and la Fontaine, destitute of every quality that constitutes poetry, and the example of all that is harsh in versification, and affected in diction; and their award was confirmed by the public voice. It was in vain that the mechanists in the poetic art (among whom our learned bishop may without injustice be numbered) extolled the invention and ordonnance of the fable: it was found to be a dull and tiresome performance, and was no longer read. It has passed so entirely into oblivion,

livion, that copies of it are now a rarity. Mr. Southey, however, has prefixed to his own "Joan of Arc," an analysis of the twelve books of Chapelain's "Pucelle," with some extracts. From this summary the plan appears to be loaded with a vast mass of circumstance and machinery, sufficient to weary the attention and overwhelm the memory, and in many parts rather absurd and extravagant than interesting. The extracts display all that artificial cant of poetic language which mediocrity regularly adopts, and genius disdains. It is presumed that very few readers will concur with Huet, in wishing that the two persons who were left arbiters of the destiny of the remaining twelve books had determined to add to the public *ennui* by printing them; for how well soever the author had reasoned in his "weighty preface," he could scarcely by his prose have rendered his verse palatable. The attempt to persuade the public to like what it has persisted in not liking, has frequently been made, but always without success.

Notwithstanding his disgrace as a poet, Chapelain retained a considerable degree of consequence among his literary brethren; for which

which he was indebted in part to the worth and benevolence of his character, and still more to the confidence placed in his judgement by Colbert, who gave him the commission of drawing up the list of men of letters who were to be gratified with pensions from the king. This list, indeed, did no great honour to his taste or impartiality by some of the names inserted with their respective qualifications annexed. It is to be hoped that another hand wrote the name of "the sieur Chapelain, the greatest French poet that ever existed, and of the most solid judgement*." The principal moral defect of Chapelain was avarice, which seems to have grown upon him in proportion as he became rich. He wore a cloak in the midst of summer on pretence of indisposition, but Conrart said "that his coat was more indisposed than he." His wig was made a topic of pleasantry by Boileau and Racine, who metamorphosed it into a comet; "but," said Furetiere, "a comet has hair, whereas Chapelain's wig has lost all that it once had." The immediate cause of his death is attributed to his

* Probably Charles Perrault, who was joined with him in the commission.

economy.

economy. Going on a wet and cold day to the academy, he could not prevail upon himself to pay for passing over a plank which was laid across a kennel, but stepped into the middle, and afterwards sat during the meeting with his feet wet. A catarrh ensued, which carried him off in 1674, at the age of seventy-nine. He left behind him 50,000 crowns, which probably consoled him for his loss of poetical reputation.

## NOTE (34), PAGE 231.

HENRY LOUIS HABERT, LORD OF MONTMOR, king's counsellor and master of requests, was a member of the French Academy, and a distinguished patron of letters. The philosopher Gassendi lived many years in his house, and died there; and Montmor was instrumental in publishing the edition of all his works at Lyons, to which he prefixed a Latin preface. He wrote some French poems, printed in the collections of the time; and a Latin poem, "De Rerum Natura," in the manner of Lucretius, never published. He died at an advanced age in 1679.

NOTE

## NOTE (35), PAGE 232.

GASSENDI, who well deserves the character here given of him, was born in 1592 at Chantersier near Digne in Provence. At a very early age he distinguished himself by the quickness of his parts, and particularly by a turn for observation, of which the following instance would highly have delighted Rousseau. His little companions having maintained, one moonshiny night, that the clouds stood still and the moon moved,—to convince them of the contrary, he led them under a tree, where he showed them the moon between two branches, keeping its place whilst the clouds were rapidly flying by. The contemplation of the heavenly bodies was one of his first passions, and he frequently left his bed to gaze at the starry heavens. His parents, though in humble circumstances, procured him a liberal education at Digne and Aix; and such was his progress, that he was employed to teach rhetoric at the former place when only sixteen. Three years afterwards he was appointed to the chair of philosophy in the university of Aix. Here

Here he soon displayed the enlargement of his mind by an attack on the Aristotelic philosophy, then prevalent in the schools, the substance of which he published under the title of "Exercitationes Paradoxicæ adversus Aristotelem." By this work he gave great offence to the votaries of established systems, but at the same time acquired the esteem of several enlightened men, among whom was the celebrated Nicholas Peiresc. Through his influence he obtained clerical ordination, and a canonry in the cathedral of Digne, of which he afterwards became provost. He therefore removed to Digne, where he pursued with great assiduity his astronomical and philosophical studies. He attached himself particularly to the Epicurean philosophy, of which he became the ablest modern expositor and defender. Adopting the fundamental principles of elementary atoms, and of a vacuum, he improved the system by the addition of a divine superintending mind, the original author of motion and of subsequent arrangement. With respect to morals, he gave such an explanation of the pleasure or indolence which was the summum bonum of Epicurus, as was perfectly consistent

consistent with christian virtue. He was himself one of the most temperate of men; and having formed an opinion from the human fabric that man was designed to live on vegetable food, he adhered in great measure to this notion in his own diet. A visit to Paris on account of a lawsuit procured him an introduction to many persons of eminence for rank and abilities, with whom he ingratiated himself by the charms of his conversation and the gentleness of his disposition. The cardinal de Lyon, brother of cardinal Richelieu, became his particular protector, and through his influence Gassendi was nominated in 1645 to the chair of mathematics in the royal college at Paris. The system of Descartes then began to make a progress in the learned world. This was too visionary and hypothetical to be approved by the solid science of Gassendi, who set himself in public opposition to it; and the philosophers of the capital were for a time divided into the two sects of Cartesians and Gassendists. The leaders were betrayed into some acrimonious expressions towards each other during their warfare, but by the interposition of friends a reconciliation was effected, and they parted

after an interview with mutual declarations of esteem. Gassendi, who was long a respected inmate in the house of M. Habert de Montmor, fell into a decline of health, and his debility was augmented by his nocturnal studies and his ascetic rigours during the season of Lent. The merciless bleedings which, according to the Parisian practice, he underwent for his pulmonary complaints, completed his exhaustion, and he quietly sunk under it in 1655, the sixty-third year of his age. He died like a philosopher, and in the catholic profession; though his Epicurean notions had excited many suspicions concerning his faith. He always, however, professed his submission to the decisions of the church, and was very careful to draw that line between reason and faith which is so necessary to be observed by the adherents to such a religious system as that of which he was a member. His works, which are replete with erudition and science, were published collectively after his death in 6 vols. folio.

NOTE (36), PAGE 232.

CLAUDE HARDI, another of the learned lawyers

yers of the time, was a native of Mans. Besides the mathematical knowledge for which he is here celebrated, he had a very extensive acquaintance with languages, of which he is said to have understood thirty-six; many, of course, superficially. He was a great friend of Descartes, to whom he rendered some important services. He died in 1698.

## Note (37), Page 233.

The marquis of Racan was born in 1589, at the family seat in Touraine. He was a page of the bedchamber to Henry IV, under the duke of Bellegarde, at the time that Malherbe was domesticated with that nobleman, and to this circumstance was owing his attachment to poetry. He formed himself under that master, and closely imitated his style, though their cast of genius was different. According to Boileau, Racan particularly excelled in saying little things with grace; and in his Art of Poetry he thus characterizes them:—

> Malherbe d'un héros peut vanter les exploits;
> Racan chanter Phillis, les bergers et les bois.

He also pronounces that Racan had more ge-

nius than Malherbe, but was more negligent, and was too intent on copying his master. He was totally unfurnished with erudition, for his incapacity for Latin was so great that he could never be taught his *confiteor* by heart. His reputation and quality together, however, gave him admission to the French Academy, of which he was one of the earliest members; and his discourse on the occasion was, characteristically, against the sciences. His company was much sought after on account of the anecdotes and bons mots with which his memory supplied him. To the strength of this faculty Bayle with probability ascribes an extraordinary circumstance, related by Menage, that Racan once made four lines, word for word the same with those of an older writer. This was Mathieu, author of some moral quatrains, whom Racan denied ever to have read; but Bayle supposes that they might have been repeated to him when a child as a good lesson, and have dwelt without his consciousness in his memory. This is certainly the least improbability. Though a man of pleasure, he employed his muse much on sacred subjects; and his works were first collected under the title

title of "Œuvres et Poësies Chrêtiennes de M. Honorat de Bueil, &c." He died at the age of eighty-one.

## Note (38), Page 233.

Gabriel Madelenet or Magdelenet, a native of Burgundy, born in 1587, was brought up to the law, and was admitted an advocate of the parliament of Paris. He obtained the patronage of the cardinals du Perron and Richelieu, the latter of whom made him his Latin secretary. His first poetical attempt was in French verse, and he composed a piece on the taking of Rochelle, which probably procured him the favour of Richelieu. His success, however, in this walk was but indifferent, and he was rather ridiculed than praised by the wits of the time. At length he turned to Latin poetry, and was so happy in his compositions, that the celebrated Nicholas Bourbon exclaimed at the first sight of them, "Ubi tamdiu latuisti?" Where have you been so long concealed? He seems to have resolved to be no longer concealed; for Huet's account of his manner

manner of introducing himself to him, is one of the best examples to be met with of the easy forwardness of a Frenchman and a poet, and would form a scene for Moliere or Sterne. Madelenet wrote chiefly in the lyric strain, and his subjects were the eulogies of Louis XIII and XIV, their ministers and courtiers. The judgement of critics, that they display more art and study than genius, may readily be admitted as just; for one who was ridiculous in his own language could never be great in another. He died at Auxerre in 1661.

## NOTE (39), PAGE 233.

JOHN DE PEYRAREDE was a Gascon gentleman and a protestant, who obtained some reputation by his Latin poetry, and his remarks on Terence and Florus. He is spoken of advantageously by Balzac and Grotius, and was in correspondence with Vossius and other learned men. He appears to have been reduced in his circumstances so as to be obliged to explain the classics to persons of condition. He died about 1660. If the completion of the

the hemistichs of Virgil was the work to which he principally owed his fame, it was built on a very slender foundation.

## NOTE (40), PAGE 235.

ANTONY VARILLAS, whose name is become almost proverbial for the worst fault a historian can have, that of want of veracity, was born in 1624. After having been employed as a domestic tutor in his native province of La Marche, he came to Paris, where he obtained the title of historiographer to Gaston duke of Orleans, and a place in the royal library. His labours in that office were rewarded by a pension, of which Colbert for some reason deprived him; and though he received several offers of compensation for this loss, he accepted of none except a pension granted him by the clergy of France, on the motion of archbishop de Harlai, for his service to the catholic cause. He had, indeed, in his temper much of the philosopher, living in a simple and private manner, chiefly addicted to study; so that it was his boast to have passed thirty-four years without ever taking a meal from home.

The

The surprise expressed by Huet that he should have attained a pure and elegant style, without the advantage of keeping the best company, is scarcely justified by the history of literature, which teaches that the most cultivated writers are those who have most studied good authors; and that the mere conversation style of the most select company, cannot serve as a model for one who aims at excellence in the higher species of composition. The works of Varillas all related to modern French and Spanish history, and to what he called the History of Heresies, in which he comprised the revolutions with respect to religion, that have taken place in Europe from the 14th century. Having no real love for truth, wishing to please readers in general by the vivacity of his relations, and to ingratiate himself with those of his country and religion by favouring their prejudices, he filled his works with so many misrepresentations and errors, that, though much read at the time, and containing the results of considerable research, they are now regarded as totally destitute of authority. He even proceeded so far in some instances as to cite memoirs that never existed, as confirming anecdotes to be met

met with in no other author. Bayle in his Dictionary gives numerous detections of his mistakes and falsifications; and bishop Burnet published a critique of part of his History of Heresies, which is said to have prevented a proposed translation of that work by Dryden, a task suggested to the poet, after his conversion, by king James II. Menage meeting Varillas after the publication of this performance, said to him, "You have given a History of Heresy full of Heresies." No heresy, indeed, can be so great in a historian as a violation of truth; for, whilst the humblest chronicle must contain matter of instruction if drawn up with veracity, the most eloquent history is only a mischievous romance when the author has composed it in the spirit of falsehood. It has been pleaded in excuse of the inaccuracies, at least, of Varillas, that by intense study he had so much weakened his sight, that he could read only by daylight, and therefore composed much in the evening from memory; but there is too much manifest design in many of his misrepresentations to entitle them to the benefit of such an apology. The just punishment of his fault has been

been that his books are no longer read or quoted. He died in 1696.

## Note (41), Page 236.

Of Mathurin de Neuré (for that is the name given him by other writers) it is said in the "Chevræana," that he was the son of a petty tavern-keeper in the suburbs of Loudun; and that, being unable to subsist himself, he went to Bourdeaux, and entered among the Carthusians there. Instead of *thirty* years passed among them, his subsequent history has led biographers to suppose that we should read only *three*, or at least some smaller number. His knowledge of mathematics made him acceptable to Gassendi, who first recommended him as preceptor in the family of M. de Champagni at Aix; and a letter which he wrote to that philosopher in 1643, describing the sufferings he underwent in that situation, was printed in the first edition of Gassendi's works, but afterwards expunged. Of the querulous disposition which he shewed in this instance, he gave another proof by a libel which

which he printed against Mad. de Longueville, when the necessity of her affairs caused her to make a deduction from his pension. His complaint, indeed, might be just; but his writing was considered as libellous, and was suppressed. He also addressed to Gassendi a severe invective against some superstitious and indecorous rites practised at Aix on Corpus Christi day. Besides his controversy with Morin, and other pieces in defence of his great friend Gassendi, he composed Latin poems with tolerable elegance. He died in 1677.

## Note (42), Page 237.

Hardouin de Beaumont de Perefixe, son of the maître-d'hotel of cardinal Richelieu, was educated under the care of that minister, and became a doctor of the Sorbonne. He was chosen preceptor to Louis XIV, and nominated to the bishopric of Rhodez, which he resigned, finding its duties incompatible with those of his office at court. For his pupil's use, he composed an abridgment of French history, from which he detached the history of

of Henry IV, and published it separately. Though written in a negligent style, it is accounted a faithful picture of that monarch, and a valuable performance. Its chief object was to afford useful lessons in the art of reigning. He had previously manifested his attention to the important duties of his station, by a short work entitled "Institutio Principis." The French Academy admitted him among its members; and in 1664 he was promoted to the archbishopric of Paris. The influence obtained over him by the Jesuits caused him to interfere in the quarrels of Jansenism, in a manner that has done some injury to his memory; particularly in the instance of his requisition of a subscription of the formulary of pope Alexander VII from the nuns of Port-royal. Yet his private character was mild and amiable. He died at an advanced age in 1676.

Of his brother-in-law, FORTIN HOGHETTA, I find no other account than that in the text. He is not the only instance of native good sense overwhelmed by ill-digested learning.

## NOTE (43), PAGE 240.

These misgivings and self-reproaches are unavoidable

unavoidable to an ingenuous mind, which has from system adopted an opinion of the necessity of certain feelings towards the Supreme Being, that can exist only in warm and impressible constitutions, and are not to be excited at pleasure. It is in vain, by the mechanical means of temporary retirement and ritual exercises, to attempt to force the mind into a temper to which it is naturally indisposed: an *opus operatum* may be performed, but effusions of real sentiment cannot be commanded. Piety may, indeed, be rendered a habitual feeling; but it must be of a sedate and rational kind in cool and reasoning characters, and rather a permanent affection than an occasional passion.

## Note (44), Page 241.

If Huet ever really entertained the design of becoming a Jesuit, nothing could be wiser or more friendly than the advice of Mambrun, who probably spoke from his own feelings when adverting to the servitude imposed by the laws of a religious order. This mental slavery has, indeed, been a more grievous yoke to some

some of the liberal members of these institutions, than any of their bodily austerities; and the obligation to support certain tenets and principles has rendered such associations justly odious and suspicious; not only to the friends of reason, but to civil governors. The Jesuits, in particular, who joined to their other vows, one of unlimited obedience to the papal see, of which they became the most devoted satellites, were frequently in opposition to their respective sovereigns, and brought upon themselves a load of hatred and enmity, which at length overwhelmed the order.

## NOTE (45), PAGE 243.

PETER PATRIS or PATRIX, a poet and a man of wit, was the son of a counsellor in the bailiwick of Caen, and was brought up to the profession of law, but applied little to the practice of it. He lived to the age of forty at Caen, writing poems, and rendering himself acceptable to the best society by his pleasantry. He then entered into the service of Gaston duke of Orleans, who gave him the government of Limours. He continued to maintain his

his place in cultivated society; and Scarron, who met with him at the waters of Bourbon, speaks of him among the company as

——————————— Patrix,
Quoique Normand, homme de prix.

He followed Gaston in all his fortunes, and after that prince's death attached himself to his widow, Margaret of Lorrain. In advanced years Patris became devout; and, repenting the licentiousness of his youth, suppressed as much as possible his freer pieces, and employed himself in the composition of religious poems. Of these he published a collection with the title "La Miséricorde de Dieu sur la Conduite d'un Pécheur pénitent." Not long before his death he wrote the well known and striking piece, beginning

Je pensois cette nuit que de mal consumé
Côte-à-côte d'un pauvre on m'avoit inhumé.

He died at Paris in 1671, at the age of eighty-eight.

## Note (46), Page 243.

Marquard Gudius was a native of Rends-

burg

burg in Holstein. He studied at Wittemberg and Frankfort on the Oder, and in 1659 was offered a professorship at Amsterdam, and a considerable gratification, if he would undertake to put in order the remarks on Baronius's Annals left in manuscript by Blondel. He however preferred accompanying a young Hollander on his travels as his governor; and after their tour, the pupil was so much attached to him, that he went back with him to Holstein, and, dying there, left him his fortune. Gudius employed his bequest in collecting a numerous library and a cabinet of antiquities. He was made librarian at Gottorp, and obtained the title of counsellor of state to the king of Denmark. He died in 1689. Gudius published little; but he meditated a new edition of Gruter's inscriptions, augmented with a large number that he had himself collected. These after his death were sent to Grævius, who published two volumes folio of them, and gave the rest to Burman, by whom they were printed. Burman likewise published the letters between Gudius and his learned correspondents.

NOTE

## NOTE (47), PAGE 246.

STEPHEN LE MOINE, a very learned protestant divine, was born at Caen in 1624. He studied theology at Sedan under Dumoulin, and the oriental languages at Leyden; and returning to his own province was called to the ministry. He exercised his function many years at Rouen, distinguishing himself by zeal for his sect, accompanied, however, with candour and other moral qualities, which have obtained the praise of the catholics. Accused of favouring the escape to England of the daughter of a counsellor, who declined following her father's example of conforming to the church of Rome, he was for a time put into prison, but was at length liberated. This specimen of intolerance was probably a motive with him to quit his country two years afterwards, in 1676, upon an invitation from the states of Holland. He was presented with a doctor's degree at Oxford, and then occupied the theological chair at the university of Leyden, where he died in 1689. The peculiar studies of this learned man were in ecclesias-

tical antiquities; and he obtained great reputation by a work entitled "Varia Sacra, seu Sylloge variorum Opusculorum Græcorum ad Rem ecclesiasticam spectantium," 3 vols. 4to. He also published some separate dissertations, and gave a Latin version of a fragment attributed to Josephus, which is inserted in the Oxford edition of that author.

## Note (48), Page 246.

Stephen Morin, also a protestant minister and native of Caen, studied at Sedan and Léyden, and was afterwards appointed to the pastoral office at two towns near Caen, and at length at Caen itself. His erudition connected him with all the learned in that place, and he was made a member of its academy of polite literature, notwithstanding an illiberal law excluding those of the reformed religion. He continued there till the revocation of the edict of Nantes in 1685 obliged him to retire to Holland, where he became a professor of the oriental languages at Amsterdam, and a minister of the French church. He died in 1700. Morin was the author of some treatises and

and dissertations on subjects of sacred and profane antiquity, and of a Life of James le Paulmier de Grentemesnil, (whose niece he married,) and one of Samuel Bochart. Some letters of his on the Samaritan Pentateuch are printed in Van Dale "De Origine et Progressu Idololatriæ." On quitting France he was obliged to leave his children behind him, where they received an education that laid the foundation of their conformity to the established church. This was the case with Henry Morin his son, author of several learned dissertations in the "Mémoires de l'Acad. des Belles Lettres." It may here be remarked, that whenever an establishment, either by compulsive means, or the allurement of particular advantages, has got into its hands the education of separatists, it has made a most important step towards their conversion; for, the parental authority being the only power able to contend with the example of the majority, and worldly interest, in swaying the mind of a young person, when that is balanced by the authority of preceptors, the scale will naturally incline to the side of the establishment. After all the institutions for the education of protest-

ants in France were destroyed by the arbitrary measures of Louis XIV, the sect rapidly declined in numbers and consequence. This was, it is true, a cruel and unjustifiable persecution; but the policy of laying open national seminaries to sectaries by indulgences, rather than excluding them by restrictions and impositions, would be equally wise and liberal.

## NOTE (49), PAGE 248.

HENRY OF ORLEANS, second of the name, duke of Longueville and Estouteville, sovereign of Neufchatel, lineally descended from the celebrated bastard of Orleans, count of Dunois, was born in 1595. He was governor first of Picardy, then of Normandy, and died in 1663.

## NOTE (50), PAGE 252.

When nobility, as then in France and most other countries of Europe, conveys exemptions from taxation, it is a matter of consequence to the revenue that the order should not be too much multiplied, or assumed upon false pretences.

pretences. The great minister Colbert, among other abuses in the state which diminished the public receipts, and aggravated the burdens of the people, turned his eye upon that of usurped nobility, and instituted rigorous enquiries into the titles by which it was claimed. This, however, was made too much a measure of present finance; for all who could trace the privilege of noblesse to the year 1600 were allowed to retain it on paying an impost. It also produced, as Huet complains, a swarm of petty inquisitors, who made their own advantage by the vexations they excited against all whose proofs of nobility were not ready to be produced; and, whilst they cavilled against well-founded claims, gave a sanction, for money, to the most equivocal. The whole business exhibited a striking exemplification of the mischief arising from the existence of an order of subjects having pecuniary privileges, which might be made a matter of bargain and sale, at the expense of the rest of the community; and it is no wonder that *such an order* was one of the first objects of reform at the French Revolution.

## NOTE (51), PAGE 253.

MARIA ELEONORA DE ROHAN, celebrated in the list of pious and literary ladies, was the daughter of Hercules de Rohan Guemené, duke of Montbazon, and a peer of France. Educated in a convent, she imbibed the spirit of religious retirement to such a degree, that the opposition of her father was ineffectual to prevent her from taking the veil. She made her profession at Montargis, a convent of Benedictines, in 1646; and at the age of twenty-two she was nominated abbess of the nunnery of the Trinity near Caen. She governed this house with high reputation for several years; when the insalubrity of the air to her constitution, and the vexation of frequent contests with the bishop of Bayeux, caused her to make an exchange for the convent of Malnoue near Paris. The sanctity of her morals and her other merits were so distinguished, that, upon a report made of them to the pope, he said there was matter enough for canonization. She took under her protection a new establishment

ment of nuns of the same rule at Chassemidi, for which she drew up a set of constitutions, which were printed, and are considered as an excellent commentary on the rule of St. Benedict. Besides the work mentioned in the text, she wrote exhortations to her nuns on taking the veil, and some other pieces, which have been printed. She died in 1681, in her fifty-third year.

## Note (52), Page 355.

Charles du Perier, a native of Aix in Provence, raised himself a great name in Latin poetry, and was reckoned among the seven who composed the Parisian Pleiad. He excelled in lyric poetry, in which he boasted to have formed the celebrated Santeul. They were friends, but occasionally had disputes through poetic jealousy. One day their rivalry occasioned a wager of ten pistoles who should write the best ode, to be decided by Menage, who held the stakes. He awarded the prize to Du Perier, and composed a very agreeable piece on

on the circumstance. Du Perier at length quitted Latin for French poetry, in which he did not obtain great applause, though he proposed Malherbe for his model. He was an unmerciful reciter of his own verses to all he met, and was very troublesome on that account. Accompanying Boileau once to church, he talked to him during the whole mass about an ode which he had presented to the French Academy, complaining of their injustice in not crowning it with the prize. Just at the elevation of the host, he whispered in Boileau's ear, "They say my verses are too Malherbian." The satirist had him in view in the following lines of his "Art Poëtique:"

Gardez vous d'imiter ce Rimeur furieux,
Qui de ses vains écrits lecteur harmonieux,
Aborde en récitant quiconque le salue,
Et poursuit de ses vers les passans dans la rue.
Il n'est temple si saint, des anges respecté,
Qui soit contre sa Muse un lieu de sureté.

Chant iv.

Some of Du Perier's Latin poems are printed in the "Deliciæ Poetarum Latinorum," and in other miscellanies. He died in 1692.

NOTE

## Note (53), Page 257.

Anna-Maria-Louisa d'Orleans, usually called Mademoiselle de Montpensier, was, if not one of the greatest ornaments, at least one of the principal objects of interest, in the court of Louis XIV. First cousin to the king, as being daughter of Gaston duke of Orleans, brother to Louis XIII; heiress to her father, and to the house of Bourbon-Montpensier; she united more high titles and great estates than any other female of her time. She inherited some of her father's turbulent and intriguing spirit; and in the war of the Fronde, taking the part of the prince of Condé, she had the audacity to cause the cannon of the Bastille to be fired upon the king's troops. "Those cannon (said Mazarin) have killed her husband;" and it appeared thenceforth to be the determination of ministers to thwart all projects for settling her suitably and agreeably; one reason for which, however, might be, that it was not thought proper to let such a rich inheritance go out of the kingdom. Doomed to pass

pass her best days in celibacy, she kept her own little court, in which there were always some men of letters; and she amused herself with reading and composing, though both in a slight and cursory way. Some abatement must be made in the account here given by Huet, flattered by the notice of a princess, of her talents and attainments; and it will not be unjust to attribute to the assistance of Segrais a considerable share of the polish and vivacity discoverable in her literary attempts. Her own Memoirs display little elevation of mind; they rather, says Voltaire, indicate a woman occupied with herself, than a witness of the great events that passed before her view. Her lot was, upon the whole, worthy of pity. When beyond the age of forty, she became strongly attached to the count of Lauzun, a Gascon younger brother, who, rather by his confidence than his merit, had pushed himself into notice; and by her importunity she obtained the king's permission to marry him and settle upon him all her vast property. A fatal delay, owing, it is said, to his vanity in insisting that the ceremony should be performed at the

the king's chapel, gave time for an interposition, by which Louis was persuaded to withdraw his consent; and the tears and remonstrances of Mademoiselle could not procure a renewal of it. They then, as it is supposed, married privately, the discovery of which, and Lauzun's violent reproaches of Mad. de Montespan for her ill offices on the occasion, caused him to be tyrannically confined for ten years in the castle of Pignerol. He was at length liberated, in consequence of her agreeing to resign to the duke of Maine, the king's natural son by Mad. de Montespan, her sovereignty of Dombes and county of Eu. The ill-sorted pair then lived together, and she soon experienced all the chagrin consequent on an union with a man who regarded her fondness with disgust, and had not gratitude or generosity enough to consider her in the light of a benefactor. He treated her with neglect and insolence, and abused his power over her so wantonly, that once, on returning from the chase, he called out to her, "Louisa of Orleans, come and pull off my boots." At length she exerted a proper spirit, and forbade him

him to come into her presence. She passed her latter days in devotion and obscurity, and died, little regretted and almost forgotten, in 1693, at the age of sixty-six.

## NOTE (54), PAGE 257.

The French peculiarly value themselves on their nice observations on the human mind, and their skill in delineating characters. The fashion of writing portraits became for a time extremely prevalent: it flattered the vain with the gratification of talking of themselves, and the satirical with that of caricaturing their acquaintance. In portraits made by the subjects themselves there was commonly a great affectation of sincerity, displayed in the avowal of petty failings and defects, but compensated by as free an assumption of excellencies. As the practice was an exercise of the understanding, it deserved more indulgence than some other fashionable follies, though it would doubtless produce a plentiful crop of impertinence.

## NOTE (55), PAGE 258.

CHARLES FAUCON DE RY, LORD OF CHARLEVAL, was in his day in great vogue as a polite writer in verse and prose, and a man of agreeable manners and conversation. He was of a delicate constitution of body, corresponding to the character of his genius, which was turned to elegance and refinement, rather than force or elevation. Scarron said of him, that "the muses fed him with nothing but blanc-manger and chicken-water." His poems were slight compositions, sprightly and pleasing, but feeble in style and invention. The following lines on Mad. Scarron (afterwards Mad. de Maintenon) may serve as a specimen.

Bien souvent l'amitié s'enflâmme,
Et je sens qu'il est mal-aisé
Que l'ami d'une belle dame
Ne soit un amant déguisé.

In the conduct of life he professes to have acted according to the following estimate:

La vertu, puis la santé,
La gloire, puis la richesse.

He

He had a right to place virtue first, for he possessed solid goodness of heart. When M. and Mad. Dacier were about to quit Paris in order to live more cheaply in the country, he went and offered them ten thousand livres in gold, and warmly pressed them to accept the sum. By care and temperance he reached his eightieth year, and might probably have lived longer if the Parisian faculty had suffered him. They attacked a slight fever under which he laboured, by their usual mode of repeated bleedings, and with such success, that they said to one another, "The fever is going." "No!" said Thevenot, who stood by, "the patient is going;" and in fact he expired within an hour or two. He died in 1693. A small collection of his poems has been published: he was also the author of the greatest part of the lively "Conversation between the Marshal d'Hocquincourt and Father Canaye," printed in St. Evremond's Works.

## Note (56), Page 260.

There was a Richard Stanihurst, a native of Dublin, who, after practising for some years as

as a counsellor in Ireland, left his country on account of his religion, and settled in the Low-countries, where he died in 1618, having entered into holy orders after the death of his wife. He had a son, WILLIAM, born at Brussels, who became a Jesuit, and occupied several posts in the society. He wrote some moral and theological works, and was perhaps the person here mentioned. He died in 1663.

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*** I find from Sir James Ware's "Præsules Hibern." that the *Episcopus Alladensis* is the *Bishop of Killalla*—the prefix *Kill,* in Irish signifying *Church,* being dropped in latinizing. As to Huet's *Episcopus Ardensis,* it may be either the Bishop of *Ardfert* or of *Ardach.*

END OF THE FIRST VOLUME.

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